Syn. 8. 63. 50

Enchiridion Controversiarum:

OR,

A BRIEFE MANVELL OF *Controversies.*

Wherein, by way of Question and Answer, the principall differences betweene the *Protestants* and *Papists* are set downe, and the Sophismes of the Adversaries of the truth Refuted.

F. 15. 6

By *L. O.*

LONDON:
Printed by *I.B.* for *Iames Boler*, and are to be sold at the signe of the Mary-gold in *Pauls*-Churchyard, 1633.

6;02

TO THE READER.

AS their part is the chiefest in defeding the truth vvho do sifte the full state of Controuersies, explicating the question, maintaining reasons for the truth, and answearing the opposite argvments at large, as the nature of euery one doth require for the full setling of mens iudgments, vvho with sinleneſſe of heart desire to bee throughly satisfied; so is their labour requisite also, who do contract those larger disputations into a briefe and compendious summ. For it helpeth the memory, in calling to minde that vvhich hath beene reade in larger discourses before; it furthereth the iudgment, by giuing grounds of arguments & answeares, which may afterward by the learned Reader be further inlarged by his owne meditations as occasion shall require; it may serue for some good taste in the knowledge of controuersies for such as haue not the leisure & other opportunities & means to read the larger disputations; and last ly being copriſed in a small volume, it may easily be caried abroad, if we desire to read such things, vvhere wee cannot haue not the greater volumes. VVhich reasons moued our Author to ten

this briefe Manuell in a perſpicuous methode, and it were to be wiſhed that ſome of our Countrey men, whō God hath furniſhed with iudgment and other neceſſaries for ſuch a purpoſe would endeuour to do the like in our vulgar tongue, in this briefe and plaine order. In the meane time the tranſlation of this preſent worke ſhall bee, I truſt, neither vnprofitable nor vnwelcome. Some things are altered, which I iudged might bee offenſiue, or otherwiſe hinder the Reader; but they bee ſuch and no moe, than, I hope, who ſo ſhall compare the tranſlation with the Originall with indifferencie, will confeſſe there was reaſon to doe ſo. Some things alſo, where needs ſeemed to require, I haue added, and whereas the Author in teſtimonies alleadged out of the Scripture quoted the chapter onely, I haue generally throughout for the eaſe of the reader annexed the verſes alſo, as the caſe required. The cenſure heereof I leaue to the indifferent reader, and commend the ſucceſſe to God, whoſe Name be glorified for euer, Amen.

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A Manuell or briefe volume of Controuersies, betweene the Protestants and the Papists.

Chap. 1.

Of the holy Scriptures.

The holy Scripture alone is the Iudge of all controuersies which arise in the Church, and the most certaine rule of truth.

Reasons.

(1) THE Prophet Isaie sendes vs in deciding of cõtrouersies of Religion, to the law and to the testimonie. Isai. 8. 20. that is, to the holy Scripture.

(2) Christ in the controuersie of his person and doctrine, saith to the Pharisies: Search the Scriptures, &c. they, are they, which testifie of mee. Ioh. 5, 39.

(3) Saint Paul greatly commendeth the holy Scriptures vnto vs, saying: The whole Scripture is giuen by inspiration of God, and is profitable to teach, to improue, to correct and instruct in righteousnes, that the man of God may bee absolute, being made perfect vnto euery good worke. 2, Timoth: 3; 16, 17.

(4) The Citizens of Beræa iudged of Pauls Sermons & opinions out of the Scriptures; whether Paul taught such things, as were agreeable to the holy Scriptures; and are for that cause commended. Act: 17, 11.

(5) Christ answered out of the Scriptures to the questions of the Pharisies. Matthew, 19, 4, &c. of the Sadducees. Matth, 22, 31, &c. of the perfect fulfilling of the law. Luke, 10. 26, 27. of his diuinitie out of Psalme, 110, Matthew, 22, 43, 44. Whereas hee might haue confuted and confounded them with his miracles alone.

(6) The Apostles confirmed all their assertions out of the Scriptures, as did also the Euangelists. Matthew speaketh often of the fulfilling of the Prophets, and so decides the greatest controuersie, that euer was, concerning

cerning the Messias, out of the writings of the Prophets. So Peter also prooueth out of the holy Scripture, that Iesus is the promised Messias, the Sauiour of the worlde. Acts, 2, 25, &c. And Chapter, 3. verse, 18, &c: and Chapter, 4, verse, 11, 25, &c. and Chap. 10, verse, 43. Stephen fighteth against his aduersaries, the Priests, Pharisies, & Scribes, with the weapons of the Scripture. Acts, 7. Paul in the controuersie of Religion, which he had with the Iewes, prouokes to the law and the writings of the Prophets. Acts, 24, 14, and 26, 22, 27. The same Paul gathered the doctrine of Iustification out of the Scripture. Romanes, 1, 2, 3, 4, and 10, Chapters. Galath. 3, and 4, Chapter: and cleareth the controuersie of the person of our Sauiour out of the Scriptures. Ephesians, 4. Peter draweth Baptisme (1, Peter, 3. 21) And other controuersed points betwixt the Iewes and the Christians out of the Scripture of the old Testament. The Epistle to the Hebrewes is wholly heerein occupied, to proue the greatest controuersie of his time, concerning Christ the only & true high Priest, out of the Scripture of the old Testament.

(7) The same did likewise the ancient Fathers in the Church of God, who confuted the Heretikes out of the holy Scripture, and the ancient godly Counsels ouerthrew the Heretikes, not by the opinions of men, but by testimonies of the holy Scripture dulie waighed.

The Position of our Aduersaries.

The holy Scripture alone cannot be the Iudge of controuersies.

Their reasons are.

(1) Because it is insufficient, and containeth not all things, which pertaine to faith.

(2) Because it is obscure.

(3) Because it is vncertaine, and may be drawne either to this or that side.

Hence arise these questions following.

The first question.

Whether the Scripture be insufficient. They affirme, we denie that it is insufficient: and that for these testimonies following.

(1) These things are written (saith Iohn) that you might beleeue, that Iesus is the Christ, the Sonne of God, and that in beleeuing you, might haue life through his name. Ioh. 20. 31. Therefore those which beleeue, may attaine

attaine euerlasting life by those thinges which are left writtē in the holy Scriptures: and so the Scripture is sufficient for the salvation of men.

Thou hast knowne the holy Scriptures of a childe, (saith Paul to Timothie) which are able to make thee wise to saluation. 2. Timothie, 3. 15. (2)

All things, that I haue heard of my Father, haue I made knowne to you. Iohn, 15. 15. (3)

The holy Scripture doth make the man of God *absolute*, and perfect to *euery good worke*. 2. Timo: 3, 17. (4)

I kept back nothing, but shewed you *all the counsell of God*. Act: 20, 27. (5)

There can be moued no controuersie of Religion, for which the Scripture hath not fore hand prouided a deciding or determining sentence: therefore Saint Paul in the controuersie of Iustification calleth the Scripture prouident, or fore-seeing. Galath: 3, 8. (6)

Contrariwise our Aduersaries reason thus.

(1) The Apostles taught many things, which

are not written.

Answer, 1.

This is a begging of the question; for this same thing is it, which is denied. Now a doubtfull thing ought not to bee proued by an other as doubtfull. 2, The contrarie heereto is contained in the places of Scriptures before alleadged. 3, The Apostles should heereby be conuinced of vnfaithfulnes, as hauing kept back things necessary to saluation. 4, Moreouer, there is extant, not one onely writing of an Apostle or Euangelist, but more: that that, which is not contained in one, may plainely be seene in other of the Apostles writings.

(2) I haue yet many thinges to say vnto you, but you cannot beare them now. Ioh. 16, 12:

Answer. 1.

It is a fallacie, from that which is saide in some particular respect, to the same spoken absolutely and generally, in all respects: for Christ speaketh of his Apostles not yet illuminated by his holy Spirit; but he speaks not of them, as beeing endued with the holie Ghost in the day of Pentecost: That which the worde *Now* dooth plainely declare. 2.

While

While our Aduerſaries argue from the Apoſtles not enlightened, to the Church inſtructed by the writings of the Apoſtles, there ariſe in the Syllogiſme foure termes. 3, Beſides, it was one manner of knowledge, which the Apoſtles had before the day of Pentecoſt, and an other after the receiuing of the holy Ghoſt: therefore theſe different thinges ought not to bee confounded.

(3) Other thinges (ſaith Saint Paul) will I ſet in order, when I come. 1, Corinthians, 11, 34. therefore Paul did not write all things.

Anſwer.

Paul ſpeakes of indifferent Ceremonies in the Church, not of articles of Religion neceſſarie to ſaluation: Their Argument therefore (as the ſaying is) is from the ſtaffe to the corner.

(4) Manie thinges are not contained in the holy Scripture, which are neceſſarie to faith:

Anſwer.

Anſ. 1. This we denie, & it is the very thing in queſtion: therefore it is a begging of the queſtion, 2, Our Aduerſaries play with the word Faith: for they meane not a true and ſauing faith, whereof our queſtion is, but in a large ſence they take the word Faith (vnfitlie wrapping in the word Faith, euery friuolous toy, long after the Apoſtles time, as it were yeſterday obtruded vpon the Church of Chriſt): and ſo from the two-fold ſignification of the word, Faith: there ariſe foure termes, which hinder that there can be no iuſt concluſion.

(5) The Scripture ſaith nothing of Chriſts deſcenſion into hell.

Answere. That is moſt falſe: for the Scripture ſaith, thou wilt not leaue my ſoule in hell. Pſalm, 16, 10. The ſorrowes of hell compaſſed mee about. Pſalm: 18. But that theſe Pſalmes ſpeake not of Dauid but of Chriſt, our Aduerſaries themſelues cannot denie, ſeeing the former is alleaged of Saint Peter expreſſlie in his Sermon of Chriſt: Acts: 2,27.

(6) The

(6) The Scripture ſayth nothing of the perpetual Virginitie of Marie of a certainty. Therefore it is inſufficient.

Anſ. 1. Be it neuer ſo much that the ſcripture ſay nothing at all of the perpetuall Virginitie of Marie, yet might it not therefore be ſaid to be inſufficient to our ſaluation: for we are not hereby ſaued, becauſe we believe that *Marie after* the birth of Chriſt remained a Virgin; but becauſe we believe in Chriſt, who according to the Scripture (Iſai 7. 14) was *borne of a Virgin.* 2. The perpetuall Virginitie of Marie may bee ſhewed by the phraſe of Scripture where it ſayth: And hee knew her not *Vntill* She had brought forth: The word *Vntill* doth note alſo perpetuitie: as the Raven returned not vntill the waters were dried vp vpon the Earth. Geneſis 8. 7. which Raven yet never returned at all.

(7) Manie things are rightly believed, although they be not contained in the Scriptures, as the words, *Trinitie, Eſſence, Perſon, &c.*

Anſ. 1. A thing is ſayd to bee contained in the Scriptures two manner of wayes, according to the letter, and according to the ſenſe by a good conſequence. Or ſome-

 times

times the things onely, sometimes together with the things the wordes signifying the things are expressed also. So the thing of Trinitie and Persons in the Deitie, the Scripture expresseth Mat, 3, 16, 17, 28, 19. Althogh the very words be not cõtained there 2, We are not heerby saved for that wee vse and approve these words, which were invented for a more easie and plaine waye of teaching, but for that wo steadfastly believe the thing it self, which is found in the scriptures.

(8) There are many bookes lost, as the Epistle to the Laodiceans &c. Therefore the Scripture cannot be sufficient to saluation.

Anſ, 1, There are yet remaining other bookes which are sufficient. 2, S. Iohn sayth of his Gospell alone, that it containeth all things necessarie to saluation, Ioh, 20, 31,

(9) The Canon of the holy Scripture (which is a thing necessarie to saluation) is not contained in the holy Scriptures.

Anſ. 1. The Canon is a thing necessary not of it selfe, but by an accident, to wit, because heritickes had forged certaine counterfaite bookes; which if they had not done, there had been no need of a Canon. 2, The

true

true Canon is the perpetuall rule of truth which is compriſed in the Scripture. For therfore falſe & counterfaite bookes are not received, becauſe they contradict the Scripture and the truth, neither do agree with the authenticke & Canonicall bookes. 3, And the Church of Chriſt could (for 300. yeares almoſt) diſcerne the true Scriptures frō the counterfaite, before the Fathers had compoſed the Canon, and catalogue of holy writte. The Canon therefore is not ſimply neceſſary and is contained after a ſort in the Scripture.

(10) Hee ſhall bee called a Nazarite (Mat. 2. 23.) but this is not contained in the writings of the olde Teſtament.

Anſ. Yes; this is typically ſpoken of Chriſt in the perſon of Sampſon. Iudg. 13,5 And our Aduerſaries (if they be well in their witts) will not reiect the types of Chriſt, ſet out in the olde Teſtament.

Queſtion 2.

Whether the Scripture be obſcure. We deny, they affirme. We ſayit is plain for theſe reaſons.

The Lawe of the LORD is perfect converting

conuerting the soule, the testimonie of the Lord is sure, *and giueth Wisedome* to the simple. Psalm, 19,7. Nothing of all which the Scripture could effect, especially to the simple, if it were obscure.

The commandement of the Lord is pure, and *giueth light* to the eyes, verse, 8

Thy Word is a *Lanterne* to my feete, and a *Light* vnto my path Psal, 119, 105.

Wee have a most sure worde of the Prophets, *to the which you doe well*, that you take heede, as *vnto a light that shineth* in a darke place &c. 2 Pet. 1. 19.

Contrariwise our Aduersaries reason thus.

(1) Many sayings in the Scripture are very obscure.

Ans. 1. We may not dispute from a part to the whole, saving only particularly; and of meere particulars no conclusion will follow: 2. Some things be obscure in the Scripture not of themselues, but accidentally: and the vaile that covers the eyes of the Iewes, and other infidels is the cause thereof, the word is not the cause. 3. That which is spoken more obscurely in one place, is explained more clearely in an other. And so by conference

2,Co,3,15

ference of places, the clearenes of the Scripture appeareth.

(2) Saint Peter ſayth that in Pauls Epiſtles there be ſome things hard to bee vnderſtood, 2. Pet. 3.16.

Anſ. 1. Some things are hard to bee vnderſtood, therefore not all. Heere the former anſwere fits this obiection, that is, that thoſe things which are written of Paul more briefely and ſome what obſcurely in one place, are in other places moſt fully explained. 2. Peter layes the fault of the obſcurity vpon the vnlearned and vnſtable, which wreſt and peruert the Word of God. Now nothing was ever ſo plainly delivered, which may not bee wreſted by the frowarde to a wrong ſence: which is apparent in the outragious dealings of Heritikes. Neither yet is the Scripture for that cauſe to be accuſed of obſcuritie. 3. Over and beſides the greek text ſaith not, that either the Epiſtles of Saint Paul or the maner of his teaching, which he vſeth in his Epiſtles is obſcure; but only thus much it ſayth, that Paul doth intreate of, not onely ſuch things as are plaine and eaſie for everie one to conceive, but that he doth not

let

let passe, in handling of things necessarie to be knowē, such things as have in them some difficultie. Which to bee so the nature of the Greeke Article *En Hois*, which cannot answere or agree with the Antecedent *En autais*, but with *peri Toutoon*: accordingly also as Xantes Pagninus, and Arias Montanus, both of them Papists and Men very skilfull in the tongues have translated this place:

3 In the Scripture are handled many things most obscure and such as cannot be found out by the wit of man, & to reason seeme very absurde.

Ans. 1. They be obscure & absurd to the *reason* of the naturall man, but not *to faith*, 2 It is not all one to say obscure things are hādled in the scriptures, & things are handled in the scriptures obscurely. For thē by the same reason euery explication of an obscuritie should be it selfe nothing else but obscurity.

(4) The Greeke & Hebrue Phrases breed obscurity.

Ans. 1, To them that know not the tongues, they be obscure. Therefore that is but accidentally. 2, This inconuenience is easily remedied by the knowledge of the tongues. 3, Therefore the Primitive Church had the gifts of tongues. And at this day by the singular blessing of God, there are many excellent men, indued with the knowledge

knowledge of the tongues, who do fitly & properly expound the Phrases of the Scriptures.

(5) There be some customes of the former ages vnknowen vnto vs, as that which is said (1, Cor. 15, 29.) of them, which are baptized for dead.

Ans. 1. Some: therefore not the whole Scripture. The argument therefore goes from a part to the whole. 2, Those things pertaine not to faith, but to some speciall Ceremonies of the Ancients: which faith is never a whit the worse, if it know not.

(6) The Scripture handleth heavenly and high matters, such as our reason cannot comprehend.

Ans. 1. *By faith* wee believe the heavens were made, Heb, 11,3. 2. The Scripture, as much as may be, descendeth downe, and applieth it selfe to vs and our capacitie. 3. Many things are simply to be believed, which in this life wee know but in parte, but in that which is to come, wee shall know fully.

(7) Some things are handled mistically, as the Revelation.

Ans. 1, Such are not Articles of faith, & therefore wee may be ignorant of them without losse of Saluation.

(8) Some cannot beare strong meate. Therefore in the Scripture some things are plaine and some things are not plaine.

Ans. 1. This is an Argument from a particular to a Generall; on this fashion: Some things

things are not vnderſtood of all, therefore all the Scripture is to be accuſed of obſcuritie. 2, Becauſe *the weaker ſort* cannot beare ſtrōg meate, the faulte is not in the meate, but in *their weakeneſſe*. Therefore heere is the fallacie, whcih Logicians call *fallacia accidentis*. And the ſtronger in tracte of time may expound the obſcure things to the weaker.

Queſtion, 3.

Whether the Scripture bee vncertaine, and pliable to any ſenſe. Our Aduerſaries affirme, & wee denie it. Becauſe,

(1) If the Scripture bee plyable to any ſide, then it will follow, that either God coulde not, or would not ſpeake more diſtinctly, that his minde might bee vnderſtood. Neither of which can bee ſayde without great blaſphemy.

(2) Wee have a moſt *ſure word* of the Prophets (not flexible and vncertaine) 2, Peter 1.

(3) The Word of our God ſhall *ſtand* for ever. Iſay, 40, 8. But we could not rely vpon the word of God, as moſt true & *moſt certain*, if the Scripture were flexible.

Heaven

Heauen and Earth shall passe away, but my word shall not passe away. Luke, 21. 33. If wee must beleeue this word, then doubtlesse it must not be flexible, doubtfull, and mutable.

Contrariwise our Aduersaries reason thus.

(1) In expounding of the sayings of Scripture, the best Interpreters & the fathers of the church doe not agree: therefore the Scripture may bee drawne into diuers sences and meanings.

Answ. The Scripture is not the cause thereof, which remaines alwaies the same both for words & meaning: but the cause is the weaknes of mans iudgement. Whence it cõmeth, that one vnderstands more than an other, that one hath more clearenes of iudgment than an other. that one is more or lesse furnished, with knowledge of tongues than an other, or doth lesse diligently compare places of Scripture tohether, and waigh the things themselues by their necessary circumstances, antecedents, & cõsequents, what went before, & what comes after: so then the Scripture is not flexible, but mans iudgment is diuers: therfore let vs chuse the better and refuse the worse.

Simil. As if the motion of the stars should therfore be said to varie & to change for that Alphonsus & Ptolomie haue not hit vpõ the truest motion.

(2) But all Heretiks do alleage for themselues the Scriptures.

Ans. I answer, 1, as to the former obiection.

2, That happens not by the fault of the Scripture, but the fault is in Heretikes, as S. Peter saith, for that they wrest, and offer violence to the Scriptures, haling their opinions into the Scriptures. 3, Vnlesse the Scripture were certaine, and free from flexibilitie, it could not confute any heresie, therfore it is not vncertaine.

(3) The Copies of the bookes of Scripture might be corrupted by the Scriueners, and such as copied them out, or by the Iewes.

Answer. From what may be, to what is, is no good argument. 2, By comparing of ancient Copies, as also by the Analogie of faith, if any be corrupted, they may be amended. 3, Againe, heere is the fallacie, which they call *fallacia accidentis*, wheras the Scripture seemes to be flexible and vncertaine, but of it selfe it is not, but by an accident, to wit, through some mens negligence.

(4) But the Hebrue Copy in many places agrees not with the translation of the seuenty Interpreters: therfore it is corrupted by the Iewes.

Ans. That disagreeing hinders not the certainty of the Scriptures: for the translation of the seuentie Interpreters, is not of absolute authority in the Church of God: neither

her is to bee compared or opposed to the Hebrew Bible, whereto as to the fountaine in the diuersitie of translations, we must euer haue recourse. And who can assure vs, that that which cõmonly goes now a-daies vnder their name, is the right translation of the Seuentie? wheras it may euidently be shewed, that a great part of the Latine translation of the Bible is not Hieroms, which notwithstanding is thrust vpon the Church of God vnder the name of S: Hierome: for this, the barbarousnes of the Latine translation, and ignorance of the Hebrew tongue, as also the diuersitie of the stile in diuers places compared together, doe apparently in many places conuince.

Chap. 2.

WHether the Scriptures ought to bee read of the Lay-people? Our Aduersaries denie, and wee affirme it, for these reasons.

Because the Scripture dooth make a man absolute & perfect to euery good work. Lay men haue need of it for this purpose, as well as the Clergie. 2, Timoth: 3, 17. (1)

The Lord commanded that the King who (2)

is a ciuill person, should read in the book of the law all the daies of his life. Deut. 17.

(3) The Epistles of the Apostles were written not onely to Bishops and Clergie men, but to Lay men too, as appeareth by the Epistle of Paul to the Galatians, wherein he warneth his *Hearers* that they discerne betweene false and true teachers: So both the former and later Epistle to the Corinthians speaketh manie things to Lay men. So likewise the Epistle of S. Iohn, where the Apostle saith, I write vnto you litle children, &c. I write vnto you fathers, &c. I write vnto you young men. I write vnto you Babes, &c. 1, Iohn: 2, 12, 13, 14. Peter writeth to the Elect strangers dispierced abroad. If therfore Epistles bee written to Lay men, why should they not also be read of Lay men?

(4) The brethren of the rich glutton were Lay men, who notwithstanding Abraham sendeth to Moses and the Prophets. Luke, 6 29.

(5) This was fore-told by Isay, They shall be all (& so Lay men too) taught of God. Isai. 54, 13.

(6) We haue examples hereof in the Scriptures. 1, of the Eunuch, who reade Isai the Prophet. Act: 8, 28. 2, Then of the Beræans, Act: 17, 11.

(7) Christ bids all in generall, search the Scriptures.

res. Neither did hee giue this charge to the
iests alone, but to others his hearers also:
h: 5 39.
5. Peter willeth all euen Lay men too, to be (8)
dy to giue an answer to euery man that as-
th them a reason of the hope, that is in them.
Pet 3, 15. which that they may do, it is need-
l, that they learne it out of the Scripture.
Contrariwi our aduersaries reason thus:
1) The Scripture hath many obscure things,
refore the Lay people can reade it with pro-
.
Answ. 1. Although all things be not to euery
n plaine: yet the people alwaies finde such
ngs, as they may vnderstand. 1, those things,
hich seeme hard, by often reading become
ore easie.
2) The Lay people by reading the Scriptures
nderstood, do easily fall into heresie, it were
er therefore they should refraine.
Answ. 1. If they fall into heresie, that comes ac-
entally, not because they reade the Scrip-
es, but because they read them not in such
nner, as they should do, and doe preferre
her formerly conceiued opinions before the
cripture, and wrest it to them: 2, On the
ontrarie side, good men and well minded,

hauing been deliuered frō herisie by reading the Scriptures, haue returned to the truth.

(3) To whom it belongeth not to iudge of cō-trouersies, to them neither doth it belong to read the Scriptures, but it belongeth not to Lay-men to iudge of cōtrouersies, therfore neither to read.

Ans. 1, The *Minor* or second proposition is most false. 2, Then had the Beræans done amisse in reading, and from thence deciding a controuersie, then newely sprung vpp. 3, Seeing euery one is bound to answer to God for himselfe, it is needfull for euery Lay-man to proue all things, and keepe that which is good. 1, Thessa: 5, 21.

(4) So should the order, which discerneth be-tweene teachers, & learners, be confounded.

Ans. This we denie: for a Lay hearer may try and examine those things he heareth by the Scripture, & remaine for all that a hearer still: for he doth not therfore take vpon him the office of teaching in the church, because he examineth the thinges, which hee hath heard of his teacher by the touchston of the holy Scriptures. As likewise the Beræans be-came not therefore of the order of teachers, because they iudged of the Sermons of Paul and Silas.

CHA

WHether the interpretation of the holy Scriptures bee to bee sought for from the Church of Rome.

This question arose from hence, that the Papists seeing, that wee did esteeme more of the holy Scripture, than that we would suffer the authority thereof to be diminished, and that the letter of the Scripture did manifestly make for vs, did straight change the state of the question, and said, that the question was not of the authority of the Scripture, but of the interpretation thereof: the right of which interpretation they make to be so peculiar to the Church of Rome, that they would binde vs to receaue any interpretations, that should come from thence, bee they neuer so absurd and false. But we gainsay them herein, and reiect the forged power, wherby the Bishops of Rome make claime to the key of knowledge and interpretation, as committed to them alone.

Reasons prouing our opinion.

Because the interpretations of the Papists contradict the euidences of holy Scripture, as shall be most plainely prooued in his due place. (1)

Because the greatest part of them are most vaine, as for example, that the eight Psalm is expounded by the Canonists as meant of (2)

the

the Pope, which notwithstanding speakes of Christ *alone*, as the Apostles and Christ himselfe haue interpreted it.

(3) Because they affirme (as by name Cusanus doth) that if the minde and opinion of the Romane Church be changed, that then the holy Ghost doth change his mind in the Scriptures too. What an impious & mad absurdity is this?

(4) Many times they explaine not the Scripture, but wrest it violently & shamefully to vphold their own toyes, contrary to the text of Scripture.

(5) The gifts of God (such as the interpretation of the Scripture is one) are not tyed to certaine persons & places: for God distributes these his gifts *to euery man as he will*. 1, Corinth: 12, 11.

(6) It is no where read, that the whole Church is tied to the meaning of the Romaine Church, but to the meaning of the holy Scripture, which doth expound it selfe most clearely.

Contrariwise our Aduersaries doe argue.

(1) If we beleeue the Romane Church, that it hath conuayed vnto vs the true & proper books of the Bible, and not counterfait and forged, thē must wee beliewe her also in the interpretation, which she bringeth of the holy Scripture.

Ans. 1. It is one thing to beare witnes of the truth

truth of the sacred books, and an other thing to expound them. So the Iewes are witnesses of the Canonicall books of the olde Testament, & yet we accept not of their Talmudicall interpretations. 2, Moreover the interpretations of the Papists do contradict that same Scripture, wherof they beare witnesse.

Similie is one thing to acknowledge the Seals hanged to a Testament, and another to expound it contrary to the Tenor of the letter

(2) The Scribes and Pharasies sit in Moses chaire, all therefore whatsoeuer they bid you obserue, that obserue and do, Mathew, 23, 2, 3.

Ans. 1, The Pharisies were to be believed, not *simply* in all things, but when they sate in *the chaire of Moses*, that is, when they taught the truth out of the law of Moses. It is therfore a fallacie from that, which is spoken but in part and some respect, to that which is absolutely spoken. 2, They were to be harkened vnto, when they taught *Moses*, but in the meane while Christ said also, *Take heede of the leaven of the Pharisies*. Now Christ by the leaven of the Pharisies meant their false doctrine, as S. Mathew expressely witnesseth cap. 16, v. 12. that is, Christ did reiect the Pharisies false interpretatiō of the Scripture. So then wee must distinguish betweene the scripture it self, which the Papists handle, & their false interpretatiō or humane traditiōs wherwith they defile it.

(3)

(3) God would have thē punished with death which would not obey the judgment of the *high Priest*, Devter, 17, 12.

Ans. 1, Moses speaketh not of matters of faith, but of civill government, betweene bloud and bloud, betweene plea and plea, betweene plague, and plague (as the wordes of Moses are, verse, 8) in which matters for publike peace sake, it was necessary there should be some order appointed for ending of controversies. For the high Priest at that time was the highest Iudge, from whom no man might appeale. 2, It was not in the high Priests choise to judge as hee pleased, but hee was tyed to the lawe of the Lord, *according to which* he gave sentence: In like sort is the Pope tyed to it too.

(4) The Priests lippes shall preserue knowledge, & they shall seeke the law at his mouth: for he is the messenger of the Lord of Hosts, &c Malach, 2, 7.

Ans, 1, Malachie there shewes what is the dutie of the Priests. But that the Priests did not their dutie the verie next words following declare. *But you are gone out of the waye, you have caused many to fall by the lawe,* &c,

&c, verſe, 8. 2, This argument changeth the manner of the ſpeech; for the words are a commandement, teaching what the Prieſts ſhould doe, but the Papiſts do vniuſtly turne them into words of promiſe, iuſt as if a man ſhou'd ſay; God hath ſayde, thou ſhalt not ſteale, therefore no man ſtealeth.

Chap, 4.

Of Traditions.

THE word Tradition often times is ſimply taken for anie kinde of doctrine, whether it be written or delivered by word of mouth. But by the name of Traditions are ſuch things alſo meant, which were not written but onely delivered by word of mouth, and ſo have beene from hand to hand conveyed to our age: Theſe kinde of Traditions are of two ſorts: Some containe Ceremonies of nature indifferent and changeable according to the circumſtances of place and time, which though they be not expreſſed in Scriptures, yet becauſe they are not contrarie to the ſame, and are retained in the Church as things indifferent, are not called into queſtion. But there bee other ſorte of Traditions in Poperie, which are contrary

trarie to the Scriptures, and whereof there appeares not so much as one step in the Scriptures, (such as are the Canon of the Masse, Holy water a set number of prayers, holy Candells, and an infinite number more) which are commended to the World vnder the glorious name of Apostolicke Traditions, to the observing whereof as being Apostolicke, all Christians are bound, if wee will believe the Papists, The question then is. 1. Whether besides the Scriptures the Apostles delivered some things by word of mouth only, 2, Whether they delivered those things by word of mouth onely which at this day the Papists bragg of as of Apostolick Traditions. We deny both the former wherof wee prove by the insufficiencie of the holy Scripture, which containes all things necessary to saluation. Whereof we have intreated before: the later wee prove by these reasons following.

The state of the question

(1) Because these their Traditions are contrarie to the Scriptures which we wil prove clearely hereafter. But we may not thinke that the Apostles writt some things, and delivered by word of mouth other, and those contrarie to their writings.

(2) Because in Pauls time such Traditions began to bee suspected in the Church which appeares

appeares by the words of S. Paul. 2. Thessal, 2,2. Be not suddenly moved from your mind nor troubled, neither by Spirit, nor by *Worde* nor by letter as sent from vs.

(3) Because it may be proved out of histories, that such traditions had their first beginning some ages after the Apostles death. Wherof see in particular Polidor Virgill, especially concerning the Canon of the Masse *de Inuē. rerum lib, 5. cap, 11, &c.*

(4) It is proved by many & manifest reasons, that those bookes and Canons, wherby they indevour to procure authority and credit to their Traditions, are forged and counterfaite (such as are the Canons of the Apostles, the Decretalls, the Decrees of Popes, the books of Clement and Dyonisius Areopagita. Neither do our aduersaries doubt, but that many such Canons & bookes are counterfeits.

(5) Such Traditions of men are condemned by the holy Scripture.

1, Because they are in cause (as Christ witnesseth) that in the meantime the Cōmandements of God are neglected. Mat 15,3.

2, Because God is worshipped in vaine by the doctrines and precepts of men, verse, 9.

3. Becauſe the Traditions of men cannot reach into the minde of God: for my thoughts are not as your thoughts, neither are your waies as my wayes (ſaith the Lord). For as the Heavens are higher than the earth ſo are my waies higher than your waies, and my thoughts above your thoughts. Iſay, 55, 8, 9. Whence it commeth to paſſe, that thoſe things which men admire for their ſingular holineſſe, do moſt of all diſpleaſe the Lord God.

4. Becauſe ſuch plants as are not planted of the heavenly Father ſhall bee rooted out, Mat, 15, 13.

(6) Becauſe wee muſt rely our ſelues wholly on the Word of God, in worſhipping of God, and that onely muſt we doe, which he hath commanded. Neither may we add, or diminiſh, anie thing there from, Deut, 12, 32 neither may we decline from the commandements of God, either to the right hand or to the left, Deuter, 28, 14.

(7) Becauſe the Traditions of men are deceipts or trappes, Beware (ſayth Paul) leaſt there bee anie man that ſpoyle you through Philoſophie, and vaine *deceite*, through the

Traditions

Traditions of men, according to the rudiments of the World, and not after Christ, Colos, 2,8.

Contrariwise our Aduersaries doe argue.

(1) Brethren stand fast and keepe the traditions, which you haue been taught, either by word or by our Epistle. 2, Thessal, 2, 15. Therefore our Traditions (to wit the Papisticall) are to bee received and kept as Apostolike Traditions.

Ans, 1. All the Propositions are particular, and it is such a kinde of absurde reasoning as this: The Apostles delivered some things by word of mouth; we have some Traditions, therefore our Traditions are Apostolike. 2. It is a fallacie from a part to the whole for when Paul wrot these things, fewe of those things which appertaine to the Canon of the New Testament, were then written. That therefore, which Paul meant in respect of that time, when as al were not yet written, that the Papists vnderstand simply, even of that time, when the Canon was perfected: when as now wee have *all things* in the Apostles writings, which are needefull to bee knowen for saluation. 3. There are foure termes in the syllogisme;

syllogisme, in the Maior are vnderstoed Traditions doctrinall & Apostolicke in the minor, forged Traditions, inuented long after the Apostles time.

2 Christ did not altogether reject the Traditions of the Fathers where he sayth, these things ought you to haue done, and not to haue left the other vndone. Luke, 11, 42.

Answ. Christ there opposeth the strict obseruance of Moses his law, (not of mens Traditions) in outward small matters, (as in tithing of cumine & mint) & the neglect of the principall duties of first & second Table, both which should haue beene ioyned together & obserued, as being both the
(6) commandements of God. This reason therfore is like a rope of sand.

(3) When Paul and Timothy went through the Cities, *Traditdbant eis*, they delivered, or gave them for Traditions, the decrees to keepe, which were ordained by the Apostles & Elders, which were at Ierusalem, Act, 16, 4.

(7) *Ans.* 1, It followes not. The Apostles deliuered some things, therfore the Papisticall Traditions are Apostolicke. There is no coherence in this reason. 2, Paul and

Timothie

Timothie deliuered not vnwritten verities, but those things, which were decreed of the Apostles, and then comprized in writing, & sent to the Church of Antioch. The Papists therfore dispute from a written to an vnwritten Tradition.

(4) Paul saith, that hee deliuered certaine precepts to the Corinthians, which they did well that they obserued them. 1, Corin. 11, 2.

Answ. The same answer, which was giuen to the first obiection, fits this too, that is, that there is no sound proofe of all particulars. The Papists should prooue, that those Traditions proceeded from the Apostles, which they bragge so fast to bee Apostolicke.

(5) The Fathers testifie, that certaine Traditions came from the Apostles to them.

Answ. 1. The Fathers many times by the name of Traditions vnderstand such things, as are contained in the Scripture, according to the sence and meaning thereof, though not according to the Letter. And in this sence there bee in the reason foure termes: the Fathers vnderstanding Traditions contained in the Scriptures, & the Papists, Tra-

ditions not at all there contained. 2, The Fathers by Traditions Apoſtolick, vnderſtand ſometimes, generall cuſtomes and rites of indifference, which was in the liberty of the Church to alter as occaſion ſhould require. 3. If any of the Fathers haue maintained other ſort of Traditions as Apoſtolick, then the queſtion is, whether they did well in accepting ſuch Traditions for Apoſtolicke, which were not Apoſtolick, neither did cõſent with the holy Scripture.

(6) That infants ſhould be baptized, that the Euchariſt ſhould bee deliuered to women, &c. wee haue receiued from vnwritten Tradition onely.

Anſw. 1. The Antecedent is not true: for concerning the former, wee haue Scripture that Baptiſme is needfull for all, and that it doth belong vnto Infants. Iohn, 3, 5. Mark 10, 14, 15, 16. 1, Corinthians, 1, 16, &c. 2, The Trent Catechiſme proueth the Baptiſme of Infants by diuers places of Scripture. Part: 2. cap. 2, quæſt. 26. As for the latter, that the Euchariſt belongeth to the whole Church, and ſo vnto women, wee haue Chriſts commandement. Math: 26, 26, 27, 28. Mark, 14, 22, &c. Luk,

Luk,22,19,20. 1,Cor:11,26,27,28.

(7) The obseruation of the Lords day, is not found in the Scripture.

Anſ. Seeing it is acknowledged by both ſides, by the Papiſts as well as by the Proteſtants, that to ſet a certaine time a part for Gods ſeruice is a morall and immutable law, and that the Apoſtles left to the Church the firſt day of the weeke, which is the Lords day, in ſteede of the ſeuenth day, which the Iewes obſerued, (as the Trent Catechiſme proueth out of 1,Corint. 16,2, and Reuel.1,10:) We ought to acknowledge it as a precept of God grounded on the Scriptures. Parte tertia, ca.4, quæſt. 4.

Chap. 5.

Of the Letter and the Spirit.

THE Papiſts ſeeke themſelues an other ſtarting hole (when as they cannot proue out of the holy Scripture many their Idolatrous and ſuperſtitious opinions;) to ſay that the Scripture is a dead and killing letter, but the Spirit, that is the meaning of the Scripture, is contained in the liuing tables of the heart of the Church: & that therefore all things ought to be iudged & determined not out of the Scrip: but by See Fran. Coſter in his Enchiridion of Controuerſies, Cap 1. of the holy Scripture.

the consent of the Church. So, for examples sake, whereas nothing is found in the letter of the Scripture concerning the worshipping of Images, that, say they, is to bee sought for in the hearts of the faithfull (that is, of the Pope, Cardinalls, &c:) Wherein the holy Spirit hath written it, that Images are to be worshipped. As for vs we acknowledge no other Scripture, wherein God doth by writing reueale his will, beside the sacred bookes of the Bible, and this spirituall Scripture of the Papists we reiect.

(1) Because the holy Scripture, described and comprised in letters, deserueth this praise, that it can make a man *perfect*: therefore vnto perfection, there is no neede of any other new spirituall Scripture.

There is one manner of Spirit in the outward Scripture, & another in the inward, which are cõtrary one to another: concerning the authoritie of the Scripture. Note heere the Spirit of Christ and Antichrist.

(2) Because that spirituall Scripture, which the Papists forge, doth disanull the authoritie of the holy Scripture penned in paper by the instinct of the holy Ghost. But the holy Ghost cannot be so contrarie to it selfe, as to commend highly the Scripture by the Apostles and Prophets, and to diminish the authoritie of the same by an inward Scripture.

(3) Because this inward Scripture is manifestly

niſeſtly proued to bee often contrarie to the outward: Therefore the holy Ghoſt, if he be the Author of both, ſhould be conuicted either of falſhood or inconſtancie.

By this meanes we ſhould ſet open a wide gap to all errours, whiles euery man would brag of the inward writing of the holy Spirit, and would compare it with, and preferre it before the holy Scripture. (4)

Beſides, this ſauours ſtrongly of the error of the Enthuſiaſts, and Schwenfeldians, on this wiſe. This inward Scripture or writing is either mediate, or immediate: if mediate, then the Scripture keepes his old ſtanding, to be the meanes and Rule of this inward writing: if immediate, then they manifeſtly fall into the error of the Enthuſiaſts: but our Aduerſaries accept not of the former; therfore of the later. (5)

All the paines, which the Euangeliſts and Apoſtles did take in penning the Scriptures, were bootleſſe, if wee ſhould take no more heede to their writings, than to ſuch a like inward Schwenfeldian writing. (6)

Contrarily our Aduerſaries doe argue.

(1) The Letter killeth, but the Spirit giueth

life. 2, Corin: 3, 6. Therefore we are not to heede the Scripture written with inke, but the inward Scripture of the Spirit, ſealed in the heart of the Church.

A view of a Doctour-like expoſition, proceeding frō the inward writing of the heart,

Anſ. 1. That Paul doth not ſpeake of any inward or outward diſtinction of writing, but of the difference of the law and the Goſpell, the wordes immediatly going before doe ſhew: God (ſaith S: Paul) hath made vs able Miniſters of the new Teſtament, not of the letter but of the Spirit. 2, So then there are fiue termes, taking the word Letter in the Antecedent or former propoſition, according to Paules meaning for the Lawe, and in the conſequent or latet propoſition for the whole body of the holy Scripture, according to the Papiſts meaning: and vnderſtanding the word Spirit in the Antecedent for the Goſpell, and in the conſequent for Enthuſiaſme, or immediate inſpiration from God: the argument therefore hangeth together like ſand. Now S: Paul calleth the law a killing letter, becauſe that no man can bee iuſtified and ſaued by the law: but the Lawe doth rather condemne, and ſpiritually kill. But he calls the Goſpell, Spirit, becauſe the Goſpel receiued by faith, doth giue the holy Spirit,

Spirit, which doth quicken our harts create them a new, & ſtir them vp to good workes.

(2) I will put my Lawe in their inward parts, and write it in their harts, &c. Ierem: 31, 33. therfore the will of GOD is to bee learned, not out of the outward but inward Scripture or writing.

Anſwer. 1.

The Epiſtle to the Hebrewes (cap: 8, verſ, 10,) doth ſo expound theſe words, that hee compareth together the conſtraint or coaction of the law of Moſes, to wit, the involuntarie and enforced obedience, and the renovation of the mind by the Spirit of the Goſpell, whereby the beleeuers, by the Sanctification of the Spirit, wrought by the preaching of the Goſpell, doe performe a willing & voluntary obedience to God (the wil of man being ſet at liberty by the Spirit of God) and doe delight in the Law of Cod, and haue no more ſtony hearts, but fleſhly & tractable to performe obedience vnto their Lord. 2, What priuiledge ſoeuer is graunted by this gratious promiſe, the Pope, Cardinalls, and the reſt of that Hierarchie, haue no reaſon to challenge it, as proper to themſelues, ſeeing the Apoſtle applyes it, as doth alſo the

the Prophet to all, euen the least of Gods children. They shall no more teach *euerie man his neighbour*, saying, know the Lord, for they shall *all* know mee, *from the least to the greatest* of them, as it followeth in the next words. Ierem. 31,34, and Heb 8,11.

(3) Yee are the Epistle of Christ, ministred by vs, and written, not with inke, but with the Spirit of the liuing God, not in tables of stone, but in the fleshy tables of the heart: 2, Corinthians, 3,3.

Answ. 1. Paul compares the commendatorie letters, whereby some of the false Apostles did glory in their ministerie, and the worke it selfe, which ought to commend the work-man. and shewes that he hath no neede of letters of commendation, because the effect of his preaching in the Corinthians did testifie, that his Ministerie ioyned with the holy Spirit, was powerfull and effectuall. It will by no meanes therefore hence follow, that there is one inward, and an other outward Scripture. 2, The contrary doth rather follow hereof, because the holy Ghost was powerful by the meanes of Pauls ministerie, that therfore it was a mediate and not

not immediat word, wherby it pleaſeth him to ſave thoſe that believe. Rom, 1, 16.

(4) Yee have no neede that any Man ſhould teach you, but as the ſame annointing teacheth you all things &c. and you have an oyntment from him, which is holy, and yee haue knowen all things. 1, Ioh, 2, 20, 27. Therefore we muſt have recourſe not to the Scripture but to the annointing of the Spirit.

Anſ, 1, That Saint Iohn ſpeaketh of the annointing, which Chriſtians receive by the preaching of the Goſpell, theſe wordes do ſhew, Let therfore abide in you the ſame, which yee have *heard* from the beginning, verſe, 24. Alſo, I write no new commandement vnto you, but an old commandemẽt, which ye have *had* from the beginning, &c. verſe. 7. Therefore S. Iohn dooth not teach that there is a two-fold Scripture, but declareth that they were inlightned by the publike miniſtery of the Word, & endued with the Holy ghoſt, that now they do know, by thoſe thinges, which they had heard, how they ought to behave thẽſelues in all things. 2, It is therefore no good concluſion from the publike mediate miniſterie to the immediate

diate writing of the Spirit, seeing there bee foure termes. 3. If such an inwarde writing had been sufficient, what need had there bin of Iohns outward writing?

(5) All thy Children shall be taught of God, Isai, 54,13. Ioh, 6, 45.

Ans, 1. The Prophet & Christ do speake of the knowledge of Christ, which should be more plentifull in the new Testament, than is was in the olde: but never a whit of the inward and outward Scripture 2. If they mean an immediate teaching, then fall they into the absurditie of the Enthusiasts & Schwenfeldians: if they meane a mediate teaching, let them know that the holy Scripture is that medium, that meanes, which is able to instruct vs to Saluation, 2, Timoth, 3, 17. 3. It were strange If the Papists would attribute, this inward writing and gift of vnderstanding Scriptures, which they claime by these places to the common lay people among them: & yet all these places are meant of all the faithfull vnder the gospell, as it is evident by the words & circumstances of the places cited,

Chap.

Chap. 6.

Of Councells.

THE Papists in defence of their errors obiect vnto vs the authority of certain Coūcells, as sacred, and such as may not bee gainesayde. We willingly imbrace those Councells, whose decrees speake out of the holy scripture, alleaged in his true meaning: but if any where they swarue from the truth, we think they ought to bee examined by the rule of the holy Scripture, and do believe that no faithfull man is bound to stand to their authority, if they decree any thing against Scripture. But above all we detest their Idolatrous councells. And that which I have sayd, is built on these grounds following.

We reade in the holy scriptures that some Councells have erred.

1, The Councell which was for the condemning of Christ, Mat, 26, & 27.

2, The Councell which condemned Peter and Iohn, Act, 4, & 5.

3, The councell which condemned Stephen, Act, 7.

(2) 4 The Councell that was gathered against Paul Act, 22. & 23.

Certain Councells celebrated in the time of the antient Fathers and afterwards, have erred; for example:

1, Manie Councells forbade the Ministers of the Church to marrie contrary to the expresse Word of God.

2 The Councell of Constance admitted the mangling of the Lords Supper.

3 The Trent Councell hath confirmed Carte loads of errors. So some other councells (which for brevity sake I passe over in silence) have either decreed false opinions, or have approved them being inuented of others before, Which to bee so our Divines have plainely proved in their severall Treatises.

(3) See Erasmus in his annotatiõs on the 1, Corinth, 7

Because some Councels disagree, one with an other in their whole constitutions: which no man can deny who hath read and compared together the decrees of all the Councells. Reade but the decrees of Gratian, and thou shalt often times finde diverse and contrarie Canons concerning one and the same matter, alleaged of him in the same distinctiõ

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The Papists themselues receive not all things, nor all Canons in all Councells. Take for example the Canons, which are caried about vnder the name of the Apostles. (4)

Manie Canons of Councells are counterfaite. For the Bishops of Rome have beene conuicted of forgerie, for corrupting the Canons of the Councell of Nice. (5)

In one and the same Councell in divers copies the words & number of the Canons are different. Look the Tomes of the councells. (6)

They be men, that are gathered together in Councells: and seeing they be men, why may they not bee deceived, and lye, as the Scripture speaketh? Psalm. 116, 11. for neither is the Spirit of God tyed to those persons. (7)

Contrarily thus our Aduersaryes reason thus.

(1) All the faithfull were bounde to the obseruation of the Councell of Ierusalem, Acts, 15. Therfore they be bound to keepe the councels of Bishops.

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Anſ, There is great difference betweene the Councell of the Apoſtles and the Papall councels. In that there were witneſſes without all exception, but in theſe, men do meet, among whom there bee many vnlearned, wicked, in parte Epicures, and ſuch as have ſworne homage to the Pope. In the councell at Ieruſalem the decrees were made out of the Scripture, but the papall councells make conſtitutions very often againſt the Scripture. This is therefore a looſe reaſon.

(2) In the councell of the Prieſts and Scribes, Caiaphas by the holy Ghoſt prophecied, that it was better that one ſhould dye for the people, than that all the people ſhould periſh. Ioh, 11, 50, Therefore Councells ſpeake by the holy Ghoſt, and are therefore to be obeyed.

Anſ. 1. Although Caiaphas vnwittingly ſpake the truth, that it was better that one man ſhould dye then all the people periſh, yet the mind and meaning of Caiaphas was nothing ſo. But the definitiue ſentence of the High Prieſt and the Councell was, that

that Christ was an hereticke, a blasphemer, a seducer of the People; a wicked man, and such as well deserued the shamefull death of the crosse. This was the decree of that councell; which if the Papists will subscribe vnto, they shall bee reckoned impious, and blasphemous Men. And by alleaging this deuilish councell they shall gaine small credite to their owne, 2, This argument proceeds from a particular to an vniuersall, Caiaphas minding an other thing, and vnwittingly spoke a fewe true wordes, therefore all the decrees of their councells are simply in all thinges from the Holy Ghost, and cannot in any case erre, 3. They might with as much truth and better reason conclude that Southsaiers, when they are sought vnto to speake for a rewarde cannot speake an vntruth, Beeause that Balaam being consulted with of Balaak to speak against Israel, did on the contrarie side by inspiration blesse them, and which is more then is sayde of Caiaphas coulde not doe otherwise: and whereas the propheſie of Caiaphas was onely in his wordes, which hee spoke in

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an other ſenſe, Balaams propheſie was both in his words and his meaning, Numb, 22, and 23.

(3) Thou ſhalt not remove the ancient bounds, which thy Fathers have made, Pro. 22, 28. Therfore the decrees of Councells are to be kept.

Anſ, 1, Wee have to deale with Counſells, whoſe decrees are contrarie to the holy Scriptures, the ancienteſt boundes of all: Therefore are the Councells themſelues tyed to this precept. 2, This is an argument drawen from the not changing of antient things well ordained vnto new things conſtituted the laſt day, & that againſt right too: 3 And this doe wee at this day againſt the Papiſts: we ſhew men the antient limites and bounds, which the Prophets, Chriſt and the Apoſtles have ſet; but the Biſhops of Rome haue overturned and cover thoſe moſt antiēt bounds with their new-fangled opinions, & humane Traditions.

(4) Which hee commanded our Fathers to teach their children, that the poſteritie might know it, Pſal, 78, 6, 7. Therefore councells declare to vs thoſe things which they were enioyned by this cōmandemēt to teach their childrē,

Anſ, 1,

Answ. 1. There is more in the Conclusion than in the premises: for it followeth not, God commaunded our Elders to deriue the truth to us, therefore of certainty they did so. 2, It is a changing of the manner of speach, for the Antecedent containeth a commandement, the consequent a storie or narration of the fulfilling of that commandement.

Simil. A Prince bids his servants be faithfull, therefore none of the can bee vnfaithfull.

(5) Where two or three are gathered in my name, there am I in the middest of them. Math: 18,20. Therefore the decrees of Counsels are sacred, &c'. for they are gathered together in the name of Christ.

Answ. 1. Heere be foure termes. To be gathered together in the name of Chist, is to be gathered according to his word and wil, but this they apply to the companies of them, which decree contrary to the word and will of Christ: 2, It is a begging of the thing in question, for this is the speciall doubt, whether Counsels decreeing contrarie to the Scripture, may be said to bee gathered in the name of Christ: for it is not enough in counsels to bragg, and make shew of the name of Christ, and to recite the wordes of the Apostolick Counsell; *It seemed good to the holy*

A protestation contrarie to their deeds.

Ghoſt, and to vs, &c.

(6) In the aſſemblies of Counſels inuocation is made to the holy Ghoſt, that hee would bee their guide.

It is as if a man ſhould heare one aske aduice of a wiſe man, but would not obay his aduice.

Anſw. 1. That is done with Idolatrous rites of the Papiſticall Maſſe, therefore their prairers are not heard: nay, ſuch as their ſeruice is, that is Idolatrous, ſuch is the Spirit, which ruleth them. 2, They obay not the Spirit, whom they pray vnto, neither doe they reſt content with his pleaſure compriſed in the Scripture.

(7) But who would ſay that ſo many, ſo great, and ſo worthie men could all erre at once?

Pſa. 116, 11

Anſw. 1: The Scripture ſaith, that euerie man is a lyar, therefore it is not a thing impoſſible, that ſo many and ſo worthie men ſhould erre. 2, Wee cited before examples of famous Counſels, which haue erred. 3, There is no reſpect of perſons with God. 4, I giue thee thanks, O Father (ſaith Chriſt) becauſe thou haſt hid theſe thinges from the wiſe. (Matthew, 11, 25,) 5, Not many wiſe men after the fleſh, not many mighty, not many noble are called: but God hath choſen the fooliſh thinges of the world to confound

found the wise (1, Corinthians, 1,26,27,) 5, Onely one Prophet Micha spake the truth, when in the meane time foure hundred false Prophets consented together in a lye, 1, King,22.

(8) All herisies at what time soeuer they haue sprunge vppe, haue still beene ouerthrowne by Counsels, therefore this honour is as yet due to Counsells.

Answere.

This is a fallacie, putting that for the cause, which is not the cause, for Councells, not as Counsells barely considered vnder the name of Councells, but as prouing the truth by the word of God, haue troden vnder foote and ouerthrown herisies. Had the Papists such councells, we would of our owne accord willingly giue them the honour due vnto them for their true and right alleaging and expounding of Scriptures.

For example so the Samaritans speak vnto the woman, wee do not now beleeue because of thy words, but because we haue heard him our selues. Ioh.4.42.

FVrther yet the Papists seeke an other shift for the defending of their humane Traditions and Doctrines; whiles boasting of the name of the Church, with open mouth they tell vs, that the true Church was of olde time at Rome, and that the Bishop of Rome with his band, are at this day that Church; and that the Church cannot erre, and that therfore all whatsoeuer is deliuered vnto vs from the Church of Rome, is to be helde for most certaine and infallible, as beeing receiued from heauen. Heere therefore wee are to handle three questions. 1, Whether the Church of Rome, or our Church bee the true Church. 2, Whether wee ought to grant, that there is an invisible Church. 3, Whether the Church can erre.

Ambiguitie in the word Church.

First of al in the entrance we must obserue, that there may many waies arise ambiguitie in the word, Church. First it doth signifie indefinitely euery Church or congregation, and is taken both in the good and bad part for any kinde of assembly or congregation, whence also the Scripture maketh mention of the malignant Church. Secondly, it is taken for the company of them, which are called by the outward ministerie of the word and Sacraments, wherein are gathered

red both good and bad. Matthew, 13. Thirdlie, it is taken for the inuisible Church, or the company of them, which vse the Ministerie of the Word and Sacraments to their saluation, and are truely beleeuers: which also may bee called the companie of the Elect. Fourthly, it is taken foure maner of waies in respect of the foure fold outward face of the Church. 1, For the most pure Church of the Apostles. 2, for the Church of the Fathers; wherein there was a more sincere state of doctrine, than in after-ages, yet it was not altogether voide of superstition. 3, For the Church of Antichrist, which is ouerflowne with horrible Idolatrie, as with a kinde of deluge. 4, For the reformed Church, restored according to the conformitie of the Apostolick Church. A fift signification the Papists haue made vs, vnderstanding by the Church, not a company of teachers & *learners*, but the Pope, Cardinalls, Bishoppes, Monkes, &c. By obseruing of these distinctions, we shall detect many stratagems of the Papists, seeing they play continually with the ambiguitie or equiuocation of the word Church, and in their arguments they bring

sometimes fiue termes. But now let vs come to the questions.

Question. 1.

(Whether the Church of Rome (which at this day blasphemes the Gospell of Christ, curseth and persecuteth the professours thereof) or ours be the true Church. Wee denie that the Church of Rome is the true Church for these reasons.

(1) Because they want the true notes, and the true definition of the Church: therefore neither haue they the *definitum*, that is the Church.

1. The Church heareth the voice of Christ. (Iohn. 10, 27.) Which is reuealed in the Scripture, which the Papists do not heare, and that 1, in refusing it for their Iudge. 2, in making decrees in many thinges against it. 3, In giuing it but cold and slender commendation.

2. Because they haue not the sincere ministration of the Sacraments, and that. 1, in forging new Sacraments. 2, in defiling Baptisme with humane superstitions. 3, in making Monasticall habite & state equall to it. 4, In changing the Lords supper into a sacrifice. 5, And in the Cõmunion of lay people,

people, in maiming it of the ope. kinde, that is by taking the cup frō the people: they haue not therefore an *vncorrupt Ministerie*, and consequently their Church may not be called a true Church.

Because they haue not so much as the notes, which the Papists themselues require in the definition of a Church. (2)

1. Their Church hath not *vnitie*. 1 Because they striue amongst thēselues about manie things. 2, They haue not vnitie by reason of the foure-fold face and condition of the Church before noted.

2. Their church is not *holy*. because they trust in their own holines, which before god is not holines, but as filthy clouts. Isai, 64, 6.

3. It is not *Catholick*. 1, Because they haue not the consent of the whole world: for the Greeke Church hath alwaies dissented from them in diuers points. 2, because they defend not the vniuersall true doctrine of all times, therefore they neither agree with the Church of the Apostles, nor yet with the Church of the Fathers.

4. It is not *Apostolick*, because they agree not with the Apostles doctrine, seeing verie many

many of their thinges are not Apostolick, but superstitions raked together and compiled of sundry Authors. Take for example thereof the Canon of the Masse; and the mangling of the Lords Supper, which was vnknowne for many ages, and at length established by the Counsell of Constance. Likewise Indulgences, the feast of Corpus Christi & other moe without number, concerning which looke Polidor Virgil. lib. 4. cap. 6, 7, 8, 9, 10, 11, 12, 13, 14, As also the whole 5, 6, 7, 8, bookes. But of such like superstitions of the Romaine Church, (that they be contrary to the Scripture) shal hereafter bee spoken in their proper places sufficiently.

Contrariwise our Aduersaries reason thus.

(1) The Church of God hath had the name of the Church euer since the Apostles time: therefore it is the true Church.

Simil. This woman was long since a Maid, therfore nowe she cannot be an harlot.

Answ. 1. It followeth not; It was long agoe, therefore *now it is.* 2, There is no good argument from the bare name of a thing to the thing it selfe. 3, Neither yet doe wee denie, but that there doth at this day remaine some Church in the City of Rome, to wit, of such

such as bee yong children, girles and simple men, which simply believe in Christ their Saviour, and trust not in their owne merits. Neither is it to be doubted, but that there be some intelligent and wise men in Rome, who with all their hearts detest the Popes impetie and tyrannie. But all these are not that Roman Church, with the authoritie whereof our Aduersaries do seeke to oppresse and eare vs downe.

(2 The Fathers themselves did account the Roman Church for the true Church.

Ans. 1. Here be foure termes. For in the Antecedent the worde Church is taken for that face or condition of the Church which was in the Fathers time, in the consequent for the state, wherin Antichrist doth raigne Now followes not, it was so twelue or thirteene hundred yeares ago or vpward, therefore it so now.

(3) The state of the Roman Church is most antient, therefore the Roman Church by reason of his antiquity is the true Church.

Ans. 2. We denie the Antecedent, for the testimonies alleaged before out of Polidor Verg. 2, not simply that which is ancient

cieſt is to be received, but that which is moſt ancient. For the Devill is ancient, but God is more ancient. 3. Antiquity cannot make that good, which in it ſelfe is bad.

(4) The Church of Rome is the Vniverſall and Catholicke Church: therefore it is the true Church.

Anſ. Wee denie the Antecedent. For if by the word *Catholicke* be meant that, which agreeth with the Catholicke and ſo with the Apoſtles doctrine, then the Antecedent is abſolutely falſe. But if the Church of Rome be called Catholicke by reaſon of the multitude of thoſe, that take parte and cleave to that ſide, then the multitude of them that err is no iuſt defence for the error. Otherwiſe in the time of Arrianiſme, the Apoſtolicke CHVRCH as beeing brought to a great paucitie, ſhoulde not have bene the true and Catholicke Church; but the Arrians ſhould have been the Catholick Church for that they far exceeded in nũb the reſt, which were the true Chriſtians. Iruis ſence therefore wee deny the conſequence. The Antecedent alſo is not true, becauſe (as before I ſayde) the Church of Rome doth not

conſent

cõsent with the Church of the Apostles, nor yet with the Church of the Fathers. And therefore they haue not that vniuersalitie of multitude whereof they boast.

(5) If the Church of Rome bee not the true Church, then for some ages together Christ had beene without a spouse, but Christ neuer was without a spouse. Therefore, &c.

*Ans.*1, From a speciall to a generall, argu^ments are drawen onely affirmatiuely. It is no good consequence therfore; the Church of Rome consisting of Popes, Cardinalls, Bishops, Priests, and other of the same ranke, who withstood the heauenly truth, were not the spouse of Christ, therefore Chtist had no spouse, 2. I deny the maior or first propositiõ For there were also other Churches, as the Greeke Church, which alwaies gainsayd the Bishop of Rome, and wherein Christ might haue his spouse. The argument therfore proceedes from an insufficient enumeration or reckoning vp of the parts to the whole. 3. In the visible erronious Church of Rome, there was the spouse of CHRIST hidden to the eye of the World (all glorious within Psal, 45, 13) or the inuisible companie of belie-

lieuers.

lievers. Anſ. ſo Chriſt neuertheleſſe had his Spouſe:

On the contrarie ſide that we haue the church of God with vs, we proue

(1) Becauſe to vs agreeth the definition of the church: therefore the church which is the thing defined, agreeth to vs alſo.

1, For in our Church the vncorrupt miniſterie of the word and Sacraments dooth flouriſh; for witneſſe whereof wee haue the holy Scripture, nay our Aduerſaries themſelues; who hitherto could neuer ſhewe out the Scripture, that there is anie thing in our Miniſterie, doctrine or adminiſtration of the Sacraments contrarie to Chriſt, or his Apoſtles. Therefore wee haue the true Church.

(2) Becauſe our Church in reſpect both of the Word and Sacraments is conformable to the Church deſcribed in the writings of the New Teſtament vnder the Apoſtles.

Contrariwiſe our Aduerſaries reaſon thus.

(1) The Proteſtants believe not all things, which the Church of Rome dooth. Therefore they are not the true Church.

Anſ. 1. There is more in the concluſi-

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on, than in the premiſes For no more followeth thence, than that we do not agree with the Church of Rome in all things: which who will deny? But wee may not for that cauſe be thought not to be the true Church (3)
2, It is a begging of the queſtion. For whether they which gaine-ſay the Churh of Rome, do gaine-ſay the true Church, that is the thing in controverſie.

(2) The Proteſtants Church dooth not agree with the Church of the Fathers in all thinges. (4)
Therfore they are not the true Church of Chriſt

Anſ, 1. This argument is too common, and agrees to both ſides. For by the ſame reaſon it may be proved, that the Papiſts are not the Church; becauſe their Church (which they cannot deny) hath much fallen away from the Church of the Fathers 2, the church of the Fathers is not the ſampler of (5)
Churches, but the Church of the Apoſtles; to which it is ſufficient that our Church is like.

(3) The Prodeſtants doctrine is new; It is but few yeares agoe, ſince it firſt ſawe the light: Therefore their Church is not the true Church.

Anſw. 1. This is a begging of the queſtion

ſtion. For that ſame is the matter in controverſie, 2. Our doctrine is not new, but renued, 3. There are therefore foure termes in the Argument. For in the Maior propoſition the worde *Newe*, is taken for that which is ſimply and altogether new: in the Minor, for the refined and renued miniſterie of the Word, reformed according to the rule of the moſt anciēt doctrine of the Prophets, Chriſt, and the Apoſtles.

(4) The Church ought to have vnitie, but ſo hath not the Church of the Proteſtants; for it is rent and devided into parts and ſchiſmes.

Anſ. 1 Heere be foure termes. For in the Maior propoſition by the word Church are meant thoſe, which in truth and deede are the Church: in the minor thoſe which are in the outward company of the Church, or thoſe which have mingled themſelves amongſt our Church, when as in truth they be not of our opiniō: And theſe ſever themſelues from the true Church of them who maintaine the truth, and ſtirre vp Schiſmes. Of ſuch ſort of men Saint Iohn ſaith: They went out from vs, but they were not of vs: for

for if they had been of vs, they would have continued with vs (1, Iohn 2,19) 2, It is a fallacie taking that for a cause, which is not a cause. Because the Church is not the cause of tumults and schismes, but Schismatickes are the cause therof. Otherwise the Church of Corinth had not beene the true church, seeing Paul writeth. There must be heresies among you. 1, Corinth, 11, 19.

Question, 2

Whether we must grant that there is an invisible Church.

The Papists acknowledge onely a visible Church, which same they tye to the Pope, Cardinalls, Bishops, &c. rather than to the hearers. But wee, in this visible companie of them that heare the Word, and vse the Sacraments, doe believe that there is an other companie invisible to the eies of men (not in respect of the members & persons themselues, but in respect of the intēt of their hart, and their fayth) which is only known vnto God. And that for these reasons:

Because wee believe the holy Catholicke Church: but faith is the ground and evidēce of things, which *are not seene*. Heb, 11, 1.

Because

Becauſe thoſe which are in the viſible Church, may a great part of them be hypocrites, betweene ſuch and the true beleeuers God alone doth diſcerne, vnto vs the hearts of men are not knowne, and the Church doth iudge of ſecret tgings.

1. Chriſt knowes his ſheepe, Ioh. 10. 14, 27,

2 The foundation of God remaineth ſure, and hath this ſeale, The Lord *knoweth who are* his, Timo. 2. 19.

Becauſe we haue the thing it ſelfe, the inviſible Church deciphered by examples in the holy Scriptures.

1 For a long time hath Iſrael beene without
(6) the true God, and without prieſt to teach, and without law, but there Chriſt was not altogether deprived of his Spouſe, but though the miniſterie were corrupted, he had his inviſible Church, 2. Chron. 15. 3. 4.

2 I will leaue vnto me (ſaith the Lord) ſeven thouſand men in Iſrael, which haue not bowed the knee vnto Baal. 1. Ki. 19. 18. But this com-
(7) pany could not then be perceiued with bodily eyes, but was inviſible, and only knowne vnto God, as is gathered out of verſe, 10, and 14.

3 At the time of Chriſts comming into the world

world, when the publick Miniſterie of the Word was corrupted, God had his inuiſible Church, Marie, Ioſeph, Zacharie, Elizabeth, the wiſe men that came frō the Eaſt, Simeon, Anna, &c.

He is not a Iewe, which is *one outward*. neither is that Circumciſion *which is outward* in the fleſh. But he is a Iewe, which is one *within*, and the circumciſion is of the hart, whoſe praiſe is not of mē, but of *God*. Rom. 2, 28, 29.

Now how *God* in the time of Poperie, the publick Miniſterie of the word being corrupted, had his intuiſible Church, is thus declared.

There were a cōpany of baptized Infants, which were a great part of the Church: but the Church was neuer at any time without baptized children, ſeeing that Baptiſme euen vnder the raigne of Antichriſt remained in the Church. (1)

Note. By this declaration it appeares, that we doe not condemne our godly auncestours, who liued in the time of Poperie.

There were alwales godly & intelligēt mē, which gaine-ſaid the Pope, ſometimes openly, ſometimes ſecretly: (See the booke, intituled *Catalogus teſtium veritatis*): and thoſe who gaine-ſaid him, had them which approued their iudgement, although by reaſon of (2)

the tyrannie of the Bishops of Rome, they durst not openly make profession thereof.

(3) There were also many simple men, whose harts were more pure, than were the mouthes of their teachers.

(4) The simpler sort had the chiefe fundamentall points of Christian Religion in the Lords praier, the Creede and the ten Commaundements, whereby they might bee instructed to a true faith, a right inuocating of God, and an holy life.

(5) They heard the Passion of Christ read out of the stories of the Euangelists, as also the rehearsing of the Gospels. They might therfore out of the text, (neglecting the glosses of their Preachers) learn those things which are necessarie to saluation.

(6) They confirmed their faith by receauing the holy Supper of the Lord: which though it was maimed of the one kinde, (the cup being quite taken frō them) yet were not they in fault, who were cōstrained to endure that tyrannie.

(7) The Masse and other idolatrous seruice, by the speciall prouidence of God, were celebrated in the Latine tongue, for which cause

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the Lay people, were the lesse partakers of their idolatrie, which vnderstoode not what was done.

They had Christ the foundation: It is credible therefore, that in their agonie the stubble that was built vpon the foundation, was consumed, but themselues saued, as it were by the fire of tentation & tribulation. 1, Cor. 3. (8)

Contrarinise our Aduersaries reason.

(1) Yee are the light of the World; & a City that is set on an hill cannot be hid: also, no man lighteth a candle, and putteth it vnder a bushelf, &c. Mat. 5, 14, 15. therefore the Church is visible.

Note. In this question our Aduersaries should proue, that the church is onely visible, but they proue nothing els, but that the church is visible, which is not questioned.

Ans. 1. I graunt the whole reason, if by the Church be meant the externall publick Ministerie. 2, It is a fallacie from that which is spoken in some respect to the same taken absolutely: for in that the Church is said to be visible, that is true in some respect onely that is, not in respect of the inward man, but of the outward publick Ministerie.

(2) That the Church is visible, and that the Church is invisible, be contradictories, therefore if it be granted that the Church is visible, the invisible is ouerthrowne.

Ans. Contradictions are not, vnlesse they

be ſpoken of the ſame things, and in the *ſame reſpect*: but that Church is called viſible in one reſpect, and inuiſible in another: for it is viſible in reſpect of the externall companie of them that heare the Word and vſe the Sacraments: but it is inuiſile in reſpect of the inward man and true faith, which is knowne to God alone, as before I ſaid.

(3) Vnleſſe the Church bee viſible, there will not bee an apparent and free acceſſe to the Church for any man, which ought notwithſtanding continually to be ſo.

Anſwer. 1.

There is an equiuocation in the worde Church: Firſt, it is taken for the publick Miniſterie of the Word and Sacraments, and ſo I grant the whole reaſon. Secondly, it is taken for thoſe, which doe truly beleeue the Word and rightly vſe the Sacraments; and ſo the concluſion is to be denied. 2, By that, which hath beene ſaid it appeareth, that the Antecedent ſpeaketh of the former, the conſequent of the later acceptiõ of the Church: and ſo there bee foure termes in the Syllogiſme.

(4) Chriſt bids vs heare the Church. Mat-

thew.

thew, 18. Which if it bee inuisible, cannot bee found out.

Answer. 1.

I answere to this reason as to the former. 2, Our Aduersaries haue more in the conclusion, than in the premisses. For thus much followeth, that there is a certaine visible church, or that in some meaning the church is visible: but that there is *onely* a visible Church, there is neuer a word in the place cited.

(5) The Fathers did oppose the authoritie of the visible Church, against Heretikes; therefore there must needes be a visible Church.

Ans. 1. It is a fallacie, supposing that for a cause, which is not. For they did not oppose the authority of the Church against the Heritikes, for that it was either visible or inuisible; but because at that time it preserued the sacred bookes, and the sincere profession of the Doctrine. 2, Neither did the Fathers seeke to represse the Heritikes by the onely authoritie of the Church: but stroue against them with the authoritie of the Scripture.

Question. 3.

Whether the Church may erre.

Our Aduersaries denie it, hoping that if it appeare (as in truth it doth) that the Church in ancient times was at Rome: and if that the Church cannot erre, that they shall easily without any adoe, free themselues from all crime of falshoode by the bare name of the Church, being free from all errour. But we denie it for these reasons.

(1) Because the promises of preseruing the purity of the Church are conditionall, and not absolute: as, if yee continue in my word, yee are verily my Disciples. Ioh. 8, 31.

(2) Because, where the thing doth testifie the contrarie, there no plea hath place. But we haue examples ready at hand, both in the olde and new Testament, that the Church hath erred.

1. The Church of the olde Testament (as concerning the publick) Ministerie hath often erred: as in the Wildernes, when it worshipped the Calfe; in the time of the Iudges it oftentimes fell away from the true seruice of God. The like happened vnder the gouernment of King Ahab, in the time of Ieremie, and of Christs com-

ming

ming in the fleſh.

2. In the new Teſtament the Church erred. 1, In the Church of Corinth many doubted of the Reſurrection of the dead. 2, The Galathians ſwarued from the Apoſtolick doctrine of Paul in the article of Iuſtification. 3, The Church of Pergamus fauoured the Nicholaitans. Reuelation 2,15.

3. At this day the Church of Rome doth erre in many things, which hereafter ſhall be made to appeare as cleare as the noon day.

The particular members of the Church are not free from error, as it is plaine that Peter erred. Galath:2,11,14. (3)

All admonitions and predictions of the changes of the Church, of taking heede of falſe teachers, of diligent keeping of ſound doctrine, &c, were friuolous & ſuperfluous, if it were impoſſible that the church ſhold err. (4) 1. Iohn,2, 18, &c. 1 Co,11,19 Math. 7, 15 Act.20,28, 29, &c. 2. Theſſal,2 2.15.

And why aboue all other Churches, the Church of Rome (whereof we now treate) ſhould haue this ſpeciall priuiledge, that it *cannot erre*, there is not one ſillable or title in the holy Scriptures. (5)

Contra-

Contrariwise our Aduerſaries reaſon thus:

(1) The Church is the pillar and ground of truth. 1, Timothie, 3, 15. Therefore it cannot erre. and conſequently the Church of Rome neuer did erre.

An. 1. There are heer foure terms: becauſe the Antecedent ſpeakes of the true Church, in which alone is Saluation to bee had, and which is the keeper of the writings of the Prophets and Apoſtles: but the conſequent ſpeaketh of the Church of Rome, which is indeede the company and Church of Babilon. 2, It is a fallacie from that which is ſpoken but in ſome reſpect onely, to the ſame taken abſolutely. Becauſe the Church is the pillar and ground of *truth*; that is, ſo long as it maintaineth the truth, & followes the direction of Gods word: But and if it ſwarue aſide from the word of God, it can no longer be called the pillar of truth.

(2) Chriſt promiſed to the Church the Spirit of truth. Iohn, 14, 16, 17, Therefore the Church cannot erre.

Anſwer. 1. This promiſe did principallie pertaine to the Apoſtles, in whom it was moſt

most exactly fullfilled, and secondarily to the Church, which holdeth the doctrine of the Apostles; such as the Church of Rome is not at this day 2, It followeth not, the holy ghost was given to the Church, therefore the Church shall retaine it for ever. Or the spirit was given to the Church, therefore the Church dooth alwaies follow the direction and guiding of the Spirit. For neither did Christ so promise his holy Spirit, that needs it must abide with the Church, howsoever the Church behaue it selfe, and turne aside from the revealed Word of God. For so the Church of the Galatians coulde never haue been seduced.

(3) Christ prayed for the Church: Father, sanctifie them with thy truth &c, Ioh, 17,17. therefore it cannot err.

Ans, 1 Here bee foure termes. The Antecedent speakes of the companie of the Elect, or the inuisible; as is plaine by the whole text, the consequent of the visible Church 2. It is a fallacie from that which is spoken but in some respect to the same taken absolutely

ly. For Christ speakes so, adding withall a condition: *Thy Word is truth.* Therefore this promise is tyed to the obseruance of that worde, as to a certaine condition.

(4) My Spirit which is vpon thee, and my words, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede from henceforth for euermore, Isai, 59,21.

Anſ. 1 If this promise had beene made without condition, then it would follow that God had not kept his promise. For these words doe immediately goe before: They shall feare the name of the Lord from the West, and his glory from the rising of the sunne, *or the East:* but the Easterne Churches haue had a most miserable downe fall long agoe. This promise therefore is condtionall, as if God should say, I will not forsake thee for ever, if thou forsake not me. It is therefore a fallacy from that which is spoken but in some respect to the same taken absolutely. 2, This promise belongeth to the Church which obeieth the word of God, vnto which God will never be wanting with his spirit.

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(5.) This Comforter shall abide with you for ever, Ioh, 14, 16. therefore the Church of Rome cannot erre.

Ans, 1, What agreement is there between the Apostles, witnesses against whom no exception can be taken, & the present Church of Rome, as now it is vnder the kingdome of the Pope which differeth so much from the Church which Paul taught at Rome, as light dooth from darkenesse. 2 There is no good consequence from that which is spoken indefinitely, to the same spoken definitely or determinately, but in the Antecedent the speech is indefinite, in the consequent definite. There be therfore in this reason foure termes.

(6.) Christ sayth that hee will abide with his Chuch vntill the end of the World, Mat, 28, 20. Therefore the Roman Church cannot erre.

Simil. The Husband promised that hee would bee faithfull to his wife all his life long therefore she cannot become an adulteresse.

Ans. 1 There is more in the conclusion, than in the Premisses; for it followeth not, Christ remaineth with his Church, therfore the Church can in nothing swarue from Christ. 2, Besides the Argument is from that which is spoken indefinitely to the same taken

taken definitely. 3. And there bee foure termes. For Christ speakes of the true Church wherewith the present Church of Rome (to which our Aduersaries wrest this promise) hath no agreement besides the bare and naked name onely.

(7) The gates of Hell shall not overcome the Church Mat. 16, 18.

Ans. 1, Heere bee foure termes: In the Antecedent the Church is meant, which is built vpon Christ, his Word and Sacraments: but in the consequent such a Church is meant, as is built vpon the Pope and Traditions of men. 2, As long as the Church remaineth vpon this *Rocke* that is, Christ, it is invincible: but not so, if it make defection from the Gospell of Christ.

CHAP

Chap 8.

Of the Bishop of Rome

THe Papists being driven from their holds, which have now beene treated of, doe flee to the authoritie of the Pope, as to a sure & sacred anchor. For they imagine 1, that Christ appointed Peter as his Vicar in the Church, 2. And gave vnto him both the dominiō over the whole Church, and also the dominion of faith. 3, that Peter was Bishop at Rome, and gave the same authoritie of dominion to that sea or place. 4, That the Bishops of Rome are his successours both in Power and Office. And that therefore whatsoeuer proceedes out of their mouth of any point of Religion must needes be infallibly true, and that all the faithfull or all Christians are bound to obey them. From this rope platted of sand arise moreover these questions. 1, Whether Chrih have need of any such Vicar on earth 2, Whether Christ gave Peter authority & power, whereby he should beare rule over the rest of the Apostles and have the dominion of faith. 3, Whether Peter were at Rome, and did there constitute this order. 4, Whether the Bishops of Rome be the successors of Peter the Apostle.

Question

Question, 1.

Whether Christ have neede of any visible head or Vicar in his Church on Earth. The Papists affirme, and wee denie it for these reasons.

(1) Christ had ill provided for his Church, if he had ordained a *man universall* Vicar, which might erre, as *being a man* (as Peter also erred Galat. 2, 11, 14.) Neither could be present in all places.

(2) Christ only is the head of the Church, Eph. 22, & 4, 15. But the Church is not a two headed monster.

(3) The Heavenly Father commended onely Christ vnto vs, that wee should heare him, Matt. 17, 5.

Construe wise our Aduersaries reason.

1. From a similitude. A Prince that goes into an other Countrey, hath neede to leave some man behinde him furnished with full and absolute power: so we must believe that Christ did, when he was to depart from vs.

Ans. Heere be manie fallhods, and ridiculous toyes. 1, Similes doe some times ilust-

illuſtrate, but never prove, 2 If it were never ſo true, that Chriſt had appointed a Vicar, yet it would not follow that the Pope ſhould be hee. 3, Neither is there abſolute authority ſuch as is falſely aſcribed to the Pope) granted to anie vicar, but authoritie onely, which is bounded and limited by lawes.

2 It is needefull, that ſome one watch for the whole Church.

Anſ. 1, Chriſt watcheth for the whole: and for the parts and ſpeciall members, ſet everie Biſhop watch amongſt his Clergie. 2. It is a thing impoſſible, that anie one man ſhould watch over and for the *whole*: this reaſon therefore ſuppoſeth an impoſſibility.

3, In the olde Teſtament God appointed a Vicar, in deciding controverſies, to wit, the high Prieſt, that hee might bee a viſible head in the Church, Deut, 17.

An, 1, They argue from a type, (the ſignification whereof was accompliſhed & ended in Chriſt) to the Pope. Which maketh foure termes in the Syllogiſme; for the high Prieſt was not the type of the Pope, but of Chriſt. 2, The Prieſt was Iudge in civill affaires (between bloud and bloud, &c)

therefore

therefore from civill affaires to Ecclesiasticall, no good consequence can be drawen: vnlesse perhaps from the type of Christ to the Pope.

(4) It is needefull that there should be some Vicar of Christ to interprete cõtroversies which arise or fall out in the holy Scriptures.

Ans. If this were granted to bee never so true, (which yet may not be ganted) it would not therefore follow, that the Pope should be that interpreter. 2. The Holy Ghost sendeth vs back to the Scriptures which is that our firme word of the Prophets (2. Pet. 1, 19.) 3. Wee doo not reiect anie Interpreter, which shall speake according to the law and the testimonie, that is, which shall interprete the Scriptures according to the Analogie of faith. But the Pope will never suffer himselfe to be tyed to this convition.

(5) It is certaine there should be one and a certaine visible heade for the preseruing of the vnitie of the Church.

Ans. 1. Christ is that heade which governeth his Church by the Ministerie of the Word and Sacraments; to whom whosoever joyneth himself, is made one bodie with

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the Church vnder our head. 2, The Pope draweth vs from this vnitie, whileſt he ſends vs away from the Scripture to the cloſet of his breaſt, which doth very often croſſe the holy Scripture directly.

6. A Monarchie is the beſt ſtate of gouernment; but we muſt thinke that the Church is to haue the beſt ſtate of gouernment: therefore a Monarchie.

Anſ. 1. As concerning a viſible head, there is great difference betweene Ciuill and Eccleſiaſticall gouernment. And Chriſt himſelfe ſheweth a very great vnlikenes between them, when he ſaith, The Kings of the Gentiles raigne ouer them: but *you ſhall not be ſo!* (Luk. 22, 25, 26.) 2, But as concerning an inuiſible head, we haue Chriſt the only & true Monarch of his Church.

7, In the Church all things ought to bee done in order: but all Eccleſiaſticall Order is contained vnder the Pope. Corinth. 14, 40.

Anſ. In the Antecedent propoſition Paul treats not of the order of inferiour or ſuperiour perſons: but of the outward order of Ceremonies, which is to be obſerued in the aſſembly of the Church for comlineſſe ſake.

Such an order euery Church ought to obserue, (as the circumstances of time, person; and place shall require,) though they submit not themselues to the yoke of the Bishop of Rome. The alleadging therfore of that saying of Paul, makes nothing at all for the establishing of the Monarchie of the Bishop of Rome: and so heere be foure termes in this argument.

Question. 2.

Whether Peter receiued 1, power of Dominion ouer the rest of the Apostles, and 2, the dominion of faith: We denie both, and first we denie that Peter receiued Dominion ouer the other Apostles, for these reasons.

(1) Because it is no where taught in the holy Scriptures.

(2) Because Peter doth no where testifie, that hee receiued such power, but behaued himselfe as equall to the rest in power.

1. I which am a *fellow elder* (Cousenior) and witnes of the sufferings of Christ. 1, Pe. 5, 1.
2. Not as *Lords* ouer gods heritage; but that yee may be ensamples to the flocke.
3. Therefore he suffered himselfe to be sent of the other Apostles into Samaria, with Iohn

Iohn as his fellow & equall. Act. 8, 14.

4. He suffers himselfe to be accused, for that he had gone in vnto to the Gentiles, & as being their equall, cleareth himselfe before them. Act: 11. 2, 3, &c.

5. Hee endured himselfe to be reproued of Paul. Galat: 2 11, 14.

6: Who is Paul? who is Apollo? 1, Cor: 3, 5, which wordes doe shew that there was no authoritie, no superioritie among the Apostles, one ouer another.

7. When Iames, and Cephas, & Iohn knew of the grace of God that was giuen vnto me, which are counted to be pillars, they gaue to mee, and to Barnabas the right hands of *fellowship*, &c, Galat: 2, 9.

Note. 1, Paul placeth Iames in the first place. 2, Hee saith not, pillar, but pillars. 3 He calleth the fellows. (3) (4)

Christ saith, the Kings of the Gentiles raigne ouer them; but yee shall not bee so. Luk, 22, 25, 26.

When the Apostles stroue for superioritie, Christ neuer preferred Peter, but exhorted all, (and so Peter also) to equalitie & humilitie.

Contrariwise our Aduersaries doe reason.

1. Math: 10, 2. Where the Apostles are reckoned vp in order, Peter is said to be *the first*.

Ans. There bee foure termes: in the Antecedent the word, *first*, is taken for the order of counting or reckoning, and in the Consequent for the order of dignitie or authoritie.

2, Thou art Peter, and vpon this rocke I will build my Church. therfore Peter is the foundation of the Church; and thereupon hath power ouer the rest.

Ans. It is a fallacie of Composition, because in the Papists argument, those things iointly are spoken of Peter, which Christ spoke distinctly, and seuerally of himselfe & of Peter: 2, Because Christ spoke to all the Apostles vnder the person of Peter, it would follow (arguing as the Papists doe) that euerie one of the Apostles was the Prince of the Apostles. Nowe what an absurditie were this?

3, Christ saith to Peter, feede my *sheepe*, &c. Ioh: 21, 17. Therefore hee made him head of the Apostles.

Ans. 1. Heere is the changing of an indefinite proposition, (which in this place is but a particular) into an vniuersall, thus: feede my sheepe, therefore feede *all* my sheepe:

2, Heere

2, Heere are foure termes: The word *feede*, in the Antecedent is to do the office of a Minister of the Gospell: but in the Consequent it is to be a Prince, and to exercise dominion.

4, Christ payed tribute for Peter and not for the rest of the Apostles, Matth: 17, 27, Therefore Peter was Prince of the Apostles.

Ans. This is a Dictor like exposition to pay tribute, that is, to make a Prince; for Peter, that is, Peter. These dotages of the Papists declare, how absurdly, for want of proofes, they scrape together any thing, to bleare the eies of the vnlearned.

5, Peter after the manner of a Prince lifted vp his voice on the day of Pentecost, when the rest of the Apostles held their peace, as it were for reverence sake to him: Act: 2, 14, & 4, 8.

Ans. This is a fallacie, putting that for a cause, which is not a cause, because the Apostles might giue Peter this honour, either for his age, or eloquence, and not because they acknowledged him for their Prince and head.

6, In the Counsell of the Apostles, Peter first of all gaue his voice: Act: 15, 7: Therefore he was

Prince of the Apostles.

Ans. 1, The voice of Peter is described: but whether he first of all gaue his voice, or some other before him, that is not written: therefore there is more in the Consequent, than in the Antecedent, on this wise Peters voice is the first, that is mentioned, therefore no man gaue any voice before him. 2, It seemeth rather that others spake before him by these words next going before. *When there had been great disputation, &c.* Whence it appeareth that some had spoken their mindes before Peter. 3, out of this place it might rather be proued, that Iames was the Prince of the Apostles; for that he, their voices being gathered, gaue the definitiue sentence: the argument therefore of the Papists is most fond.

7. The Fathers and Writers of the Church haue acknowledged Peter to bee the Prince of the Apostles.

Answer. If any of them did so, they had it frō vncertaine reports contrarie to the meaning of the Scripture. Neither ought the error of a few to be any preiudice to the truth. 2, They gainesaide the Primacie of Peter

Augustin

Augustine on the 16 of Matthew. Cyprian in his Epistles, Gregorie the great & others. (1)

Now in the second place, let vs treate also of the power of knowledge, or dominion of faith.

Dominion of faith with the Papists is that power or prerogatiue, whereby the Pope may as please him determine and iudge of articles of Religion.

Wee denie that such a power was granted by Christ to Peter, or any other man; and that for these reasons.

Because it is Christ alone, of whom the heauenly Father hath said, *heare him*. Math. 3, 17, and 17, 5, and there is *one* Maister or Doctor Math: 23, 8. (1)

Though that we, or an Angell from heauen should preach vnto you otherwise, than that which we haue preached vnto you, let him be accursed: Galat: 1, 8: (2)

Christ and Paul had not done well in sending their hearers vnto the Scriptures, whereas rather they should haue sent them vnto Peter, if wee must stand to the Popes iudgement. (3)

Peter himselfe sends vs to the word of the Prophets, and teacheth vs to attend to the word, and not to himselfe, as for any personall priuiledge: 2, Pet: 1, 19: (4)

Peter

(5) Peter in his Sermons and Epistles neuer taught any thing by such an absolute peculiar power or authoritie, but confirmed all his assertions out of the holy Scripture, as is to be seene. Act. 2, 4, 10, and 15, Chap.

(6) By this meanes there had beene no neede of the Counsell of the Apostles, but Peter alone should haue beene asked, what hee would infallibly define.

(7) Paul would not seeme to haue receiued anie thing from Peter, as concerning his doctrine: wherein hee had offended, if the dominion of faith had beene committed to Peter. Galat. 1, 11, 12, &c.

(8) It may not be thought that such a dominion of faith was committed vnto Peter, because that hee was blame worthie, and went not the right way to the truth of the Gospel. Galat. 2, 11, 14.

Contrariwise our Aduersaries reason thus.

1, I will giue vnto thee the keyes of the Kingdome of heauen. Matth: 16, 19, Therefore Peter had the key of knowledge, and the dominion of faith.

Ans. 1. There is more in the Consequent, than in the Antecedent: for it followeth not, the

the keyes were given to Peter, therefore power was given him to appoint and constitute what he pleased in doctrine & faith. 2, There are foure tearmes. In the Antecedent the keyes are taken for that part of the ministery, which consisteth in binding and loosing of sinnes: in the consequent it is mistaken for authority to determine and constitute any thing what seemeth good in doctrine. 3 The keyes did not only belong to Peter, but to the rest of the Apostles also; vnto whom Christ promised the keyes vnder the person of Peter, who had answered for all. And Christ gave authority *alike to all* to retaine & to remit sinnes, Mat, 18, 18, Ioh, 20, 23, which Panormitan also doth aduertise vs of.

(2) Christ prayed for Peter, that his faith should not fayle. Luke, 22, 32, therefore Peter received the Dominion of fayth.

Anſ. 1 Christ speaketh of Peters denying of him, from which by his prayer for him, he reclaimed Peter, and did not suffer him to perish with Iudas. To argue then from a particuler case to all the actions of Peter, is very absurde. 2, If to pray for a mans perseverance

severance be all one, as to give him the dominion of faith then, becaule Christ prayed for the perseverance of all those, that should heare and believe in him through the preaching of the Apostles, (Ioh, 17, 20,) it would follow that he had committed vnto all them the dominion of faith, which is absurde. There are therefore in this argument foure termes.

3 Christ sayd to Peter, when thou art conuerted, strengthen thy brethren, Luke, 22, 32. Therfore the dominion of faith was given to Peter.

Anſ. 1, Christ speakes of such a strengthening, whereby he that hath beene tempted, knows how to strengthen them which are tempted, in the like manner. But concerning the dominion of Faith, there is not one title. Againe therfore hear are foure terms: 2, Every man that strengtheneth his brother, should (by the same reason, as the Papists heer argue) have the dominion of faith assured vnto him. 3, And so also Peter could not have beene blame-worthy, if hee had obtained the dominion of faith, but hee ought rather to have chid Paul that reproved him.

Gal. 2, 11, 14.

4 Vpon this Rocke I will builde my Church and the gates of hell ſhall not overcome it, Math, 16,18. Therefore it muſt needes bee, that Peter received an infallible dominion of Faith.

Anſ. 1, If Peter had beene that moſt firme and ſure Rock, then that would follow. But we have ſhewed the contrarie therto before (Chap,8,queſt, 2, obiect: 2.) this is therfore rotten ſtuffe. 2, Now that Peter is not that rocke, and foundation of the Church, wherof Chriſt ſpeaketh in this place, is proued by theſe reaſons.

1, Becauſe the gates of hell prevailed againſt Peter.

1, When hee denyed Chriſt; in which his denying doubtleſſe he had periſhed, vnleſſe by the merites of Chriſt, he had been pulled from the iawes of hell, Mat, 26.

2, when he was worthie to be blamed, being deceived of Satan to flatter them that were conuerted of the Iewes & to offend them that were conuerted of the Genitils Galat, 2

3, When Chriſt called him Satan, Ma, 16, 23 Then he would have hindred the paſſion of Chriſt, which was no ſmall ſinne.

(1) So the gates of hel preuailed againſt Pope Marcellinus, who ſacrificed to Idols, & againſt Liberius, who fell in to Arianiſme.

Becauſe

Because Christ is the Corner-stone, & not Peter.

1, Christ is the Chiefe Corner-stone, elect and pretious. Peter speakes this of Christ and not of himselfe, 1. Pet. 2,6.

2, Other foundation can no man lay, than that which is layed, which is Iesus Christ, 1. Corinth, 3, 11.

3, Yee are built vpon the foundation of the Apostles & Prophets, Iesus Christ himself beeing the chiefe corner-stone. Ephes, 2, 20. Isay, 28, 16. Psalm, 118, 22. Matt, 21. 42.

Question, 3

Whether Peter left his authority and power behind him to his successors at Rome We denie it. because it cannot be certainly prooved, not so much as that Peter was at Rome. We hold it more probable that hee was never at Rome, for these reasons

Because it agrees neither with the account of times in the Scripture, nor with the account of other histories.

1. It crosseth the account of the Scriptures.

tures. For about the yeare of Chriſt, 37. Paul firſt returned to Ieruſalem, Galat, 2. 18. and found Peter abiding there. About the yeare of Chriſt 51, (fourteene yeares after. Galat, 2, 1) Paul went vp againe to Ieruſalem, and found Peter there. Now and thereunto 3, yeares onely, which Peter ſhould haue ſpent in trauailing into Galatia, Pontus &c. (not reckoning the yeares, in which he is reported to haue governed the Church of Antioch) and there amounteth the 54th yeare of Chriſt. Add to theſe 25. yeares, which he is ſayde to haue beene Biſhop of Rome, and there ariſeth the yeare of Chriſt 79. But it is reported by the Eccleſiaſticall hiſtoriãs, that Peter was martyred in the laſt yeare of Nero, which was the 70th yeare of Chriſt. So by this reckoning Peter ſhould haue beene Biſhop of Rome 9, yeares after he was dead.

37
14
3
25
79

2. It croſſeth the account or chronologie of Eccleſiaſticall writers: but firſt we preſuppoſe & take for granted, that there were 18, yeares, after which Paul founde him at Ieruſalem, and ſo there ariſeth the yeare of Chriſt, 51. Add then 7., yeares; for the ſpace of which, Eccleſiaſticall hiſtorians do write

See Euſeb. lib, 2, cap. 25.

that

that Peter was Bishop at Antioch, & 5 more which they say he spent in iourneying, and there ariseth the yeare of Christ, 63. Add hereunto 25, yeares, and there ariseth the yeare of Christ 88, and so Peter should have taught & pteached 18, yeares after his death. The Papists will not see these absurdities, but passe ouer the truth hudwinked.

3, If any man shall say that we must reckon backward from the end of the years of Nero & Peter, then it wil follow, that Peter was in prison, not at Rome but at Ierusalem, in the 24 th, yeare before his death, and in the second yeare of his being Bishop at Rome, Act 12. For in the 45 th yeare Peter was cast in prison by Herode. After which time Paul found him still as yet at Ierusalem.

If Peter had gone to Rome, he had done contrary to the covenant, he made with Paul that Paul should preach the Gospell to the Gentills, and Peter to the circumcision, Ga, 2,9.

Paul writing an Epistle to the Romans at that time, when Peter is sayd to have bin there, and saluting many brethren by name maketh no mention at all of Peter.

4. When

When Paul came to Rome, hee was receaved of the brethren; yet Luke ſayth nothing that hee was receiued of Peter, the mentioning of whom ſhould not ſurely have beene omitted, if he had beene there, Act, 28, 15.

When Luke writeth that Paul abode 2, yeares in his hyred houſe, yet hee dooth ſay nothing at all of Peter, that hee had any dealing there with Paul in any thing, Actes 28 30.

In the Epiſtles written from Rome (to the Galatians, Epheſians, Philippians, Coloſſians, Timothie, Philemon) the Apoſtle Paul dooth never mention Peter ſo much as in one worde.

I have no man (ſayth Paul) like minded, who will faithfully care for your matters. For all ſeeke their owne, and not that, which is Ieſus Chriſts Philippians, 2, 20, 21. Heere, if Peter had beene at Rome, hee had beene accuſed of vnfaithfulneſſe.

At my firſt anſwering no Man aſſiſted mee (ſayth Paul) but all forſooke mee. I praye GOD that it may not bee layde to their charge

charge, 2, Tim, 4, 16. Which but to suspect, of Peter, were very harde, if he had been then at Rome.

Contrariwise our Aduersaries reason thus.

(1) Ecclesiasticall writers and the Fathers doe with one consent agree that Peter was at Rome,

Ans, 1 Because these Writers doo agree neither amongst themselues (for neither doo the Iesuites denie, but that they disagree very much concerning the time, when Peter came to Rome) seeing I say, that they neither agree amongst themselues, nor with the holy Scriptures, let their authoritie carrie as much waight as may bee, so that lesse bee not ascribed to the truth of the Scripture, than to them. 2, One of them transcribed and took it out of an other, as if a man should tell to others the reports which he hearde. 3, Irenæus the most ancient Ecclesiasticall Writer of all, whose writings are holde for not counterfeits, dooth affirme indeed that Peter was at Rome, but hee lived in the yeare after the birth of Christ 185. that is 150, yeares after Christs ascension into Heaven. Neither was hee the scholler,

Schollar of Iohn the Euangelist, (who is held to haue liued the longest of all the Apostles) but Polycarps Schollar. Wherefore it is no wonder, if Irenæus, who was so farre off from the Apostles times, were somewhat deceaued in the storie of Peter.

2: The Church which is at Babylon saluteth you. 1, Pet: 5, 13, There Peter calls Rome Babilon:

Ans. 1. This is to gather euery thing of anie thing: to change Babilon into Rome. 2, We grant that Rome at this day is Babilon, but that purple coloured whore, as S. Hierom also thinketh. But out of question the Papists will boast but a little of this appellation of Babilon. Hieron. in his Epistle to Marcella.

Question. 4:

Whether the Popes of Rome be Peters successors: this wee denie for these reasons.

Because this ordinarie succession tottereth immediatly after Peter, neither can they certainly say who was his successor: the different opinions are these. (1)

1.

Platina, Sabellicus, Epiphanius, reckon thus.

1. Peter:
2. Linus.
3. Cletus.
4. Clemens.
5. Anacletus.

2

Eusebius, Irenæus, Hierom reckon them thus.

1. Peter.
2. Linus.
3. Anacletus.
4. Clemens.
5. Of Cletus they say nothing:

3.

Damasus, the Tomes of the Counsels, Marianus Scotus, Caranza doe reckon them thus.

1, Petrus,
2, Clemens,
3, Anacletus.

4.

Onuphrius reckoneth them thus.

1, Peter,
2, Linus,

3, Clemens

3, Clemens,
4, Cletus,
5, Anacletus.

Caranza saith: In a matter *so intricate* I leave the defining therof to the iudgment of the Reader. *Summa concil. pa.* 113.

(2) Amongst the Ecclesiasticall Writers some doe reckon fewer & some reckon moe Bishops; so that they agree not in the nũber.

(3) Because the Church of Rome, in respect of this succession, hath not anie where in the holy Scriptures any prerogative given her aboue other Churches.

(4) They are not the sonnes of the Saints (as the Canon lawe confesseth) which possesse the roomes of the Saints, but they that practise *their works*: nether doth the See make a Bishop, but a Bishop maketh the See: as also the place doth not sanctifie the man, but the man dooth sanctifie the place. *Distinct.* 40, *cap. multi Sacerdotes, &c.* But the Pope is not the successor of Peter, neither in doctrine, nor in manners.

1. *Not in doctrine.*

(1) *Peter* taught thus. There is giuen no other name vnder heaven whereby we must be saued, but by Iesus: Act: 4, 12.

The pope hath other names, that men may bee saued by the merites of Saints, the virgin Mary, Iohn Baptist, the holy Martyrs, as also Francis, Dominicus, &c.

(2) *Peter*: To him (that is Christ) gaue all the Prophets witnesse that through his name all that beleiue in him, shall receiue remission of sinnes: Act: 10, 43.

The pope: Sinnes committed after Baptisme are not remitted, but are recompenced for by vs; not because we beleiue in Christ, but in our works.

(3) *Peter* acknowledgeth one onely foundation of the Church, euen Christ the corner stone. Math: 16, 16, 1, pet. 2, 6,

The pope placeth himselfe for the foundation and corner stone of the Church:

(4) *Peter*: Submit your selues to all manner of ordinance for the Lords sake, whether vnto the King, or vnto Gouernours, &c, 1, pet: 2: 13.

The pope would haue all Kings and Emperours subiect to him.

Peter ascribes vnto Christ, that hee is the Shepheard and Bishop of our soules. 1, Pet. 2, 25, and the chiefe or head Shepheard. 1, Pet. 5, 4: (5)

The pope takes it to himselfe that hee is the pastor of all soules; and the head Shepheard.

Peter: Baptisme is the stipulation or taking to witnesse of a good conscience, 1, pet. 3. 21. (6)

The pope: The state of Monkerie is equall to Baptisme and Christians, that haue fallen into any sinne after Baptisme cannot comfort their consciences by their Baptisme, although they repent. See Aquinas lib. 4, Sentent. distinct. 4. art. 3.

Peter: If any man speake, let him talke as the words of God, 1, pet. 4. 11. (7)

The pope: If any man speake, let him speake our Traditions of men. (8)

Peter: Feede the flock of God, not for filthie lukers sake, 1, pet 5, 2,

Venalia nobis Templa, Sacerdotes, Altaria, Sacra Coronæ, Ignis, Thura, preces, Cœlum, est venale deusque Manus: an.

The Pope. Wares of all sorts are heere to be sold:
Buy what yee will for money downe told:

Churches, Priests, Altars, Offerings & Crowns:
We passe for quicke sale all Cities and townes.
Fire, frankincense, Dirges & pardons frō paine,
Hell, Heavē, God, the Devil we give al for gain.

(9) *Peter*: not as though ye were Lords over Gods heritage 1, Pet, 5, 3.

The *Pope* will bee Lord over Angells, Church and Christian Monarchies, &c.

(10) *Peter*: Resist the devill steedfast in the faith, 1, Pet, 5, 9.

The *Pope*: Resist him by consecrated candles, holy water, the signe of the Crosse, moonkish weede, &c.

(11) *Peter*: Make your calling and election sure (by holines and good workes) 2, Pet, 1, 10.

The *Pope*: seeke for your iustification before God by good workes.

(12) *Peter*: we followed not deceivable fables, when wee opened vnto you the power and comming of our Lord Iesus Christ, 2, Pet, 1, 16.

The *Pope* hath canonized the fabulous Bookes of Dominick and the conformitie of Saint Francis; as also the lying Legends are yet set abroade to sale. And moreover hee hath gone about to confirme the most of his

his trash by fables.

Peter: we haue a most sure word of the Prophets, to which ye do well, that yee take heede, 2, Pet, 1, 19. (13)

The *Pope* dooth no otherwaies runne away from the scripture, than the devill is supposed to doe from the signe of the crosse.

But and if we would further compare the Popes decrees with the doctrines and writings of the other Apostles, we should finde that they differ as farre as Heauen and hell.

2, *Peter and the Bishops of Rome differ very much in manners.*

Peter inueigheth against them, which live luxuriously, delighting themselues in their deceiuings &c. having eyes full of adulterie, 2, Pet, 2, 13, 14. (1)

The *Pope* feedes a great number of such massing seruants of his owne.

Peter lived in humilitie. (2)

The *Pope* in more than Ruffian-like ryot.

Peter carried himselfe as a Minister or seruant to others. (3)

The *Pope* behaueth himselfe as Lord of Lords.

(4) *Peter* caried about a wife with him, 1. Corinthians 9,5.

The pope abhorreth mariage in priests.

Peter condemned Simonie, Act. 8,20, &c:

(5) *The pope*, for money selleth Indulgences, Bishoprickes, Palles, Bulls: and all thinges are ordered for the scraping of money, and the wiping of others of their substance. See the popes (a) *taxa pœnitentiaria*.

(a) A book openly set to sale, wherein is the price of absolutiō for most hainous sinnes whereof Espencæus cōplaineth most pittifully in Tit. cap. 1. Digress. 2.

6 *Peter* was godly, holy, honest, chaste, &c. *The pope* hath in the Genealogie of his succession, Thieues, Magicians, Southsaiers, Witches, Adulterers, Whoremōgers, Warriours, and what not?

Contrariwise our Aduersaries doe reason.

The Fathers called the Bishops of Rome the successors of Peter.

Answer, 1.

They were better Bishops then, than they bee nowe a-daies. The ancient Bishoppes of Rome, the most of them were holy Martyrs, the late ones voluptuous persons. 2, And all godly and good Bishops are the successors of the Apostles in office; & not only the Bishop

of Rome, if he were good and godly. 3, The Fathers alſo called Rome the purple colored whore. Hieron to Marcella, and Auguſtin. *de Ciuit. Dei, lib, 8, cap, 22*, and other.

An other (or the firſt) Queſtion, coincident with the former.

Who the Pope is.

I Anſwere.

He is Antichriſt.

Becauſe all things, which are foretolde of Antichriſt in the holy Scriptures, are fulfilled in the Pope.

Hee is called in the Scriptures an Aduerſarie, that oppoſeth himſelfe againſt Chriſt. Now the Pope oppoſeth himſelfe againſt Chriſt manie wayes as for examples ſake. (1)

1. *Chriſt* commends the holy Scripture, Ioh, 5, 39.
The *Pope* calleth it the matter of ſtrife, & a dead letter.

2. *Chriſt*

2. *Christ* condemneth the Traditions of men, Matth, 15, 3, &c. But the *Pope* diggeth out of their graves Traditions long since buried, commendeth them highly, and bindeth mens consciences, vnder the paine of excommunication to obserue them.

3. *Christ* saith: out of the heart proceede evill thoughts: Matth, 15, 19. so that the heart is as a corrupt fountaine. The *Pope* saith: man is not so corrupted by the fall of our first parents, but that hee hath still free-will as well to good, as to evill.

4. Christ so expoundeth the lawe, that it is impossible for vs to keepe it (Luke 10, 27.) with all thy soule & with all thy strength, &c. But the *Pope* saith: the law of GOD may be fulfilled by man.

5. *Christ* received them, which believed: as; Thy faith hath made thee whole, Luke, 7, 50. But the *Pope* contendeth that faith alone iustifieth not, but that we have neede of good workes to our iustification.

6. *Christ* saith: when yee have done all, that is commanded you, say wee are vnprofitable seruants, Luk, 17, 10. The *Pope* saith;

consecrated

conſecrated perſons over and aboue the fulfilling of the law, do alſo workes of ſupererogation, which they may beſtow vpon others, as having no neede of them themſelves.

7. *Chriſt* ſaith: verely verely I ſay vnto you, hee that believeth in me, hath life everlaſting, Ioh, 6, 40, 47.
But the *Pope* layeth at him with a curſe, who perſwadeth himſelfe, that hee ought certainely to believe without doubting, that he is the heire of eternall life.

8. *Chriſt* ſayth, that that goes into the mouth defileth not a man, Matth, 15, 11.
The *Pope* ſaith, that a man is defiled by eating the meates which he hath forbidden.

9. *Chriſt* ſayth: Drink ye all of this, Mat, 26, 27.
The *Pope* ſaith: Drinke not all, but onely Prieſts.
So likewiſe, the life of Chriſt & the Pope are directly oppoſite; but wee will not treate of that now. (2)

Becauſe hee exalteth himſelfe againſt all that is called God. For he takes vpon him to alter the Word of God, and the Sacraments:

as

as is prooued in this whole booke through-out.

(3) The Pope sits in the Temple of God, as a tyranne; captiuating Emperours, Kings, Princes and the Consciences of men vnder his tyrannie.

(4) The Pope sheweth himselfe, as if he were God: which hee hath done in accepting of the flatteries of his retainers which are contained in the Canon Lawe, and in the bookes of the Canonists, as followeth.

1. That the Pope can doe all things above *law*, contrarie to *lawe*, and without *lawe*. *Bald. ad caput cum super num. 10. Extr, de caus. poss. et propr.*

See Baldus in C. cum super de causa Propr. et pos. Lib. eerem. Pon. 3. li. tit. 7.

2. That he hath the same consistorie, and the same tribunall seate with God.

3. That to him is given *all* power in Heaven and in earth.

4. If the Pope neither respecting his owne, nor his brethrens saluation should by heapes drawe innumerable soules with him into the pit of hell, &c. yet may no man say vnto him, what doest thou. *Distinct. 40, cap. Si Papa.*

5, The

5, The Pope is god. *Felinus*. as also in the Canon lawe, *Distinct*, 96, *cap. Satis*.

6, The Pope is the Christ or anointed of the Lord.

7, The Pope may change the forme of the Sacraments delivered by the Apostles. *Archidiaconus*.

8, The Pope can doo those things on earth, which God can doo in Heaven. *August. Berovius in C. cum tu, num*, 1, *de vsuris*.

9, The Pope hath no *peere*, but God: the same *Berovius* in *Rubric*: *de offic. de leg*, *n*. 10. And many other things which it were ouerlong to rehearse. If the Pope approove not these glozing flatteries, why doth he not condemne them? why doth hee not forbid them? why doth hee not accurse them? As Herod therfore which rejected not the impious acclamations of the people, was therefore guiltie of their blasphemies before God and perished very miserably: so the Pope, in that he

he condemneth not the impious flatterie of the Canonists, he approueth them, & is guiltie of eternall damnation and shall bee tormented with Herod for ever in Hell.

(5) The comming of the kingdome of Poperie is by the working of Satan, with *miracles* and lying wonders, whereof all Popery hath been, and yet is full: as wee reade that manie such lying wonders haue beene of old descried and punished by the Magistrates.

(6) The Pope worshippeth his God Mauzim that is the masse with gold, silver & pretious stones as Daniel prophecied of Antichrist. And if the hire of money were denied, the masse would fall to the ground of his owne accord.

(7) The Pope cares not for the desires of Women, but forbiddeth mariage vnto Priests. And therefore maintaineth a doctrine of deuills, 1, Tim, 4,3.

(8) Hee hath taken away the daily sacrifice withdrawing those praiers frō Christ, which he hath caused to be offered vnto Saints. And hath defiled the true worship of God with mens traditions and superstitions, and intolerable

lerable idolatrie. This was doubtles to abolish the daily sacrifice.

These and such other things declare, that the Pope is not the successour of Peter, nor the Vicar of Christ, but the Antichrist; whō the Lord Iesus shall consume with the spirit of his mouth, &c. 2, Thessal, 2, 8.

Hitherto therefore we have maintained the authority of the holy Scriptures, against the vaine Traditions of the Papists, against Enthusiasmes or inspirations, councells not rightly celebrated, the counterfaite name of the Church and the falsely pretended authoritie of the Pope of Rome. The Popes themselues then are not the Iudges of controuersies, but the partie accused before the tribunal of the Church: the Church is the Iudge, the voice of the Church is the Scripture, which alwaies speaketh: by the rule whereof all whosoever they bee are bound to give answere, and make their account vnto God. It is therefore good reason that no other rule of truth should bee accepted of sauing the Scripture; according to which all opinions and constitutions are to bee examined and iudged in the Church.

CHAP.

CHA. 9

Of Freewill.

QVESTION I.

OVR Aduerſaries that they might the more ſtrongly vrge iuſtificatiō by works doe falſely affirme, 1, that a man not regenerated or conuerted, 2, even after the fall of Man, hath remaining in him ſo much power, 3. in his will & vnderſtanding, 4. in matters ſpirituall, and ſuch as pertaine to the ſaluation of the ſoule, that he can begin his conuerſion, 5, *of and by himſelfe*, and ſo deſerue a more plentifull grace of iuſtification. This we denie for theſe reaſons enſuing.

(1) Becauſe the Scripture calleth vnregenerate men, *dead men*.

1. And you that were *dead* in ſinnes and treſpaſſes, &c. Epheſians 2, 1.
2. When we were *dead* by ſinnes, hee quickned vs. verſe 5.
3. Give your ſelues vnto God, as they which are alive from the *dead*, Rom, 6, 13.

Becauſe

Because the Scripture compares our will vnto seruitude. (2)

1. Impenitent sinners are holden *captiue* of Sathan at his will, 2, Tim. 2, 26.

2. If you continue in my word, yee are verily my Disciples, and yee shall know the truth, and the truth shall *make you free*. Ioh. 8, 31, 32. If they were now at length to bee freed, thē were they before not free men, but captiues and slaues.

3. Whosoeuer committeth sinne is the *seruant* of sinne. Ioh. 8, 34.

4. I am carnall, *sold* vnder sinne: Rom: 7, 14.

Because the Scripture bereaues vs (so to speake) of all apthes or ability to good, as *of our selues*. (3)

1. All the imaginations of the thoughts of mans *heart* are *only* evill continually. Gen, 6, 5.

2. The imagination of mans heart is *euill*, euen from his youth. Gen: 8, 21.

3. The *naturall* man perceaveth not the things of the Spirit of God: for they are *foolishnesse* vnto him: neither *can hee know* them, because they are spirituallie

discerned.1,Cor.2.14.

4. We are not sufficient of our selues, to think any thing,as of our selues.2,Cor.3.5:

5. Therfore God would signifie the hardnes of our hearts by the tables of the law, made of stone. Iere:31,32,&c. 2, Corinth. 3,3,7.

6. By grace yee are saved through faith,& that not of your selues. Ephes.2, 8.

(4) Because the Scripture ascribes to God alone, what good so euer wee haue either in our vnderstanding or will.

1. Our sufficiencie is of God.2,Cor.3,5.

2. God hath quickened vs in Christ. Eph. 2,5.

3, It is God, that worketh in vs, both the will and the deede. Phil:2,13.

4, No man can come vnto me, vnlesse the Father which sent me draw him. Iohn,6, 44.

5, Without me can yee doe nothing. Iohn 15.5.

6, So God opened the heart of Lydia. Act. 16, 14.

Because the doctrine of our Aduersaries savours of the heresie of the Pelagians.

Contra-

Contrariwise our Aduersaries do reason thus.

1. God giveth a choise to his people of obeying or disobeying: Deut. 30, 19. Iosuah, 24, 15. therefore GOD presupposeth freedome of will.

Ans. 1. There is more in the Conclusion, than in the Premisses: for it followeth not. GOD offereth them choise, and exhorteth them to obedience, therefore they can obey of themselues. 2, Had the Israelites never so much had freedome of will to good; yet they were regenerated, and renued by the word of God and the Sacraments. Now to argue from them to men vnregenerate, is no good consequent: for there arise foure termes.

2, God reproveth men in the Writings of the Prophets and other where, for that they would not convert, heare and obey, &c. therefore they had freewill, whereby they might have converted, Math: 23, 37 Luke, 19, 23. Ezech. 18, 31. Iere: 2, 19, &c.

Ans: 1. There is more in the Conclusion, than in the Premisses: for it followeth not, they would not convert, therefore they might convert of themselues. 2, It is a fallacie

taking that for a cause which is none: for the finall cause of these legall Sermons, is not to free the will, but to *encrease wrath, that the acknowledgement* of sinne may follow. It followeth not then, The Law requireth this or that at our hands; therfore we can performe it *of our selues*: but GOD would haue vs to learne to acknowledge our owne bondage, and to pray, that he would *create a new heart* within vs, and take away our stonie heart, and giue vs in place thereof a heart of flesh.

3. Turne vnto me, and I will turne vnto you. Zacha. 1, 3, Heere God would haue vs, to prevent him in our conuersion.

Simil. The debter Mat. 18, is reproued for that hee payed not his debt to his Maisters, therefore he was able to paie.

Answer. 1.

The same answere serues for this argument, which was giuen to the former: for the legall wordes of commaundement, vpbraiding, reproving, &c, doe not make vs able to amend that, which is reproved in vs, as being amisse. 2, And the meaning of this place is, turne vnto me, and I will looke vpon you in mercie, and doe you good. And what makes this for avouching of free will. 3, The conuersion of man is ascribed vnto God: *Conuert me* and I shall be conuerted:

for

for thou art the Lord my God, &c. Ierem: 31, 18.

4. If there were no freedome of will in spirituall thinges, then it would followe, that God mocked men, commaunding them by the preaching of his word to doe that, which were impossible, namely to conuert.

Answer, If God suffered his word to bee preached without giuing of the spirit, then that might follow: but becaufe God ioyneth his Spirit together with his word (whereby the hearts of the hearers are opened) it no way followeth, that GOD dooth mocke men.

5. God gaue Dauid the choise of three plagues, 2, Samuel 24, 12, and the residue shall choose rather death than life. Ieremie, 8, 3, and such others.

Ans, The freedome of this choise was about outward matters of the World (to witt temporall punishments) and not about spirituall things. There are therefore foure termes, 2. There is no controuersie betwixt vs about outward matters.

6, God sayth vnto Cain: If thou doo well, shalt thou not bee accepted? and if thou doest

not well, ſinne lyeth at the doore: the deſire thereof ſhall be ſubiect vnto thee, and thou ſhalt rule over it. Gen. 4, 7, therefore a man hath free-will.

Anſ. 1: There is more in the concluſion, than in the Premiſſes: for thus much onely doth follow; that Cain might haue refrained from killing of his brother; neither is there any mention or determination, whether hee might haue done it by power of his owne, or derived from ſome other where. 2, GOD ſpeakes of an outward thing, that is, the eſchewing of manſlaughter, therefore it is nothing to the purpoſe. 3, The latter words of the place alleadged are ill tranſlated; for Moſes meaneth not any dominion over ſinne that Cain ſhould haue, but over his brother. Therefore the place ſhould bee tranſlated thus: his deſire ſhall be ſubiect vnto thee, and thou ſhalt rule over him, that is, over Abel thy brother.

7, A man may nill, therefore hee may will alſo:

An: From nill to will is no good conſequence, ſeeing there is not the like reaſon of ſuch contraries, as haue not the like cauſe.

Now

Now to will, proceedes of God, as from the firſt cauſe: but to nill comes from Sathan & the corrupt fleſh: heere is a fallacie of compoſition and diviſion; becauſe thoſe thinges are ioined together, as having the like reaſon, which nature will not ſuffer to be ioined together for the reaſon aboue named.

8: Thou haſt done evill (*et potuiſti*) and thou mighteſt doe it: Ierem: 3, 5:

Simile. This man can runne into debt, therefore he can pay his debts.

An. 1: The ſame anſwere ſerueth for this argument, which was given to the former: for it followeth not, a man may ſinne, therefore hee may worke his converſion. 2, It is a fallacie from that, which agrees to one of it ſelfe, to that, which happeneth accidentally or from an other, which is not in his power: For we can ſinne of our ſelues, but wee cannot doe well but by power receaued from God. 3: The word heere vſed, tranſlated by the Latine Interpreter (*potuiſti*) ſignifieth to be able to do any thing; & ſomtime to be of ſtrength, or to be ſtrong in doing any thing: the meaning of the prophet is, ỹ they kept no meaſure

measure, but with all their ſtrength and power committed ſinne.

9 The juſt man might offend, and hath not offended, and do evill, and hath not done it. Eccl. 3.1, 10. Therefore, &c.

Anſ. 1, There is more in the concluſion, than in the premiſes. For all that follows is this, that the righteous man might refraine from tranſgreſſing; but it doth not hence follow, that he could doe it of himſelfe. 2. The Author ſpeaketh of an outward matter, namely the outward vſe of money. Therefore it is nothing to the purpoſe. 3, If it be meant of ſpirituall matters never ſo much, yet the argument followes not from a *righteous and regenerate* man (whoſe will is freed by the Holy-Ghoſt) to a man vnregenerate.

10, I will ſacrifice freely vnto thee &c, Pſ. 54, 6.

Anſwere, 1, Againe this argument proceedes from a regenerate man to an vnregenerate, 2, and that this *willingneſſe and voluntarie ſervice* was not in David *of himſelfe*, it is plaine, becauſe he could not of himſelfe acknowledge his ſinn of adulterie and manſlaughter

ſlaughter, vntill he was admoniſhed therof by the Prophet.

11, Cornelius could *of his owne accord* prepare himſelfe to the grace of God, and diſpoſe himſelfe to the acknowledgement of ſaluation, Act, 10.4, &c.

Anſ. Cornelius was before amongſt the Iewes inſtructed out of the Scriptures concerning the Meſſias; ſo that onely hee did doubt of the perſon of the Meſſias: therefore it is ſayd of him, that hee was a *deuoute* man, and one that *feared God &c. and prayed God continually* (Verſe, 2) therefore this argument proceedes from a regenerate man to an vnregenerate. For Cornelius did alreadie believe the ſayings of the Prophets concerning the Meſſias: but did not yet know that thoſe things were fulfilled in Ieſus Chriſt of Nazareth.

12. Euerie Man that hath hope in God, *purgeth himſelfe.* 1 Iohn 3. 3.

Anſwere, 1, Hee ſpeakes of the regenerate, which have hope and truſt in God by faith. 2, Neither dooth hee ſpeake of their conuerſion, but of their renouation or ſanctification,

ſanctification, which followes conuerſion, and hath his growth and increaſing in the regenerate vntill the end of their lives. This argument therefore hangeth not together, but hath foure termes.

13. If anie man open the dore vnto me; I will come in vnto him, &c. Revela, 3. 20. Therefore a man may aforehand diſpoſe himſelfe vnto grace by his free-will

Anſ. There is more in the Conſequent, than in the Antecedent. For this onely is ſayde, what the Sonne of GOD will doo to him, which openeth the dore vnto him: but there is never a worde ſayde, by what power the heart of man is opened, whether by his owne, or ſuch as he hath received frō an other.

14, Hee that ſtandeth firme in his heart, that hee hath no neede, but hath power over his owne will, &c. 1, Corinthians, 7, 37.

Anſ. Hee ſpeakes of things meerely externall, of marrying or not marrying. Therfore this is impertinent.

15 Euerie man, as he hath determined in his heart, &c, 2, Corinth, 9, 7.

Anſ,

Anſ. 1, The ſpeech is of the regenerate, 2. And of externall matters, that is of giving of Almes. There are therefore fiue termes.

16, Yet not I, (to wit, haue wrought) but the Grace of God (as the Papiſts expound it) hath wrought with mee. 1, Corinth. 15, 10. Therfore our ſtrength doth worke in our converſion, and not God alone.

Anſ. 1, Paul ſpeakes not of his conuerſion, but of the labour of his Miniſterie, by which GOD did worke, 2. The text ſpeakes of Paul being regenerated. 3, Paul diſables himſelfe in reſpect of all things, (even thoſe that concerne his miniſterie) and aſcribes them to God alone in the wordes going before, where hee ſayth: By *the grace of God*, I AM THAT I AM: and *his grace which is in me*, was not in vaine, &c. yet *not I, but the grace of God*, which is with me. Heere is therfore made a great confuſion of the tearmes or words, 1, with mee, that is, I and God by ioynt working. 2, with mee, that is in mee. 3. the regenerate, 4, the vnregenerat, 5, converſion, 6. Miniſterie.

17 Were

17 We are Gods (Cooperatii) fellow-workers. 1 Corinth 3. 9.

Anſ. 1, He ſpeakes of his miniſterie not of his conuerſion. 2, And if it could be racked to his renued ſtate, yet were it then an argument from the regenerate to the vnregenerate. 3, The Latine and Greeke phraſe is ambiguous, and may either ſignifie that we are fellow workers with God, or we fellow workers amongſt our ſelues, are the workemen of God. This later is the plaine meaning of the place and therefore, to avoyde ambiguitie, it is rightly tranſlated we together are Gods labourers.

18. If man be ſo enthralled vnto ſinne, that hee cannot conuert of himſelfe; he cannot iuſtly bee accuſed of ſinne, vnles God will accuſe nature.

Anſ. 1, God doth accuſe nature, not ſimply as it is in it ſelfe, but in ſome reſpect, as it is corrupted. 2, The firſt man before hee fell, had the power of his free-will, which hee ſhould haue preſerued. Man therefore

is

is nevertheleſſe iuſtly accuſed of his corruption.

There remaine yet, beſides this firſt, now ended, three other queſtions moe, in this matter of free will; which wee muſt needes diſcuſſe. 1, of Originall ſinne. 2. of the works of infidells, 3, of Grace.

Question, 1.

Of Originall ſinne.

The Ieſuites at this day doe denie that Originall ſinne in vs is truly and indeede ſinne; which they doe, leaſt they ſhould be conſtrained to acknowledge the great and horrible corruption of the power of mans nature. Wee on the contrarie ſide do affirme that Originall corruption is a ſin, & that no little or light one, but a verie great one, and that for theſe reaſons.

Becauſe the holy Scripture giveth plainly the name of ſinne vnto it. (1)

1. Behold I was borne in *iniquity*, and *in ſinne* hath my mother conceived me, Pſalme, 51, 5.

2 Thou

2. Thou haſt ſet our *iniquities* before thee and our ſecret ſinnes (that is, originall ſinn in the light of thy countenance, Pſalm. 90 8,

3. I knew not *ſinne*, but by the Lawe, for I had not knowne luſte, except the law had ſayd, &c. Rom, 7, 7.

4. Now if I doo that I would not, it is no more I that doe it, but the *ſinne* that dwelleth in me. Rom, 7, 20.

(2) Becauſe, ſeeing it is the fountaine & well-ſpring of all actuall ſinnes: Originall ſinne by reaſon of which all the reſt are ſinns, ſhall much more be ſuch it ſelfe.

(3) Becauſe Originall ſinn or concupiſcence, rebelleth againſt the Lawe of GOD, and is not ſubject thereto, Romans, 7, 23. and 8. 7. But ſinne is the tranſgreſſion of the Lawe. 1. Iohn 3, 4.

See more hereof in the 13. Chap. of Concupiſcence.

(2)

Contrariwiſe our Aduerſaries reaſon thus.

1, Sinne is not ſinne, vnleſſe it bee voluntarie,

tarie; but originall sinne is not voluntarie, therfore, &c.

An, 1. We may not leape from one science to an other, which is done in this argument, whiles in defining what is sinne, the Aduersarie goes from Diuinitie to Philosophie to fetch the definition thereof from Aristotle, 2, And so here is a confusion of distinct principles and seuerall artes; and a fallacie of manie questions as but of one. 3, Originall sinne, though it be not voluntarie in vs now, in respect of the present corruption, which wee draw by nature from our Parents, yet it was and is voluntarie, in respect of the beginning, principle, and cause therof. Adam and all his posteritie in his loynes committed the first sinne of disobedience against God willingly; and thence issued Originall corruption. And this is sufficient even in reason and philosophie to make an action sinfull. For a drunken man, though hee knowe not what hee dooth, yet if hee kill a man in his drunkennesse, is by the Ciuill Lawes

See Chap. 13, quest, 2 obiect, 6.

of men guiltie of murder, becauſe himſelfe was the cauſe of his drunkenneſſe.

See more in the place of Renouation, Cap, 13, queſt. 2.

Question 3.

Of the workes of infidels.

The Queſtion is, whether the good workes, or vertues of infidells, be ſo devoide of all fault, that the doers thereof do deſerue grace. The Papiſts affirme they bee, wee denie it, for theſe reaſons.

(1) *Without Faith* it is vnpoſſible (*note* that hee ſayth, it is *vnpoſſible*) to pleaſe God. Hebr, 11, 6, but infidells want faith; otherwiſe they ſhould not bee called infidells, therefore, &c.

(2) Without Chriſt there is no ſaluation, nor eternall life, no favour or acceptance with God, Iohn, 17, 2, 3. Acts, 4, 12. Matthew, 3, 17. But Infidells are ignorant of Chriſt, therfore, &c.

(3) The end of the workes, which Infidells doe, is not for the glorie of God, but moſt

vſual-

vsually for their owne glory, or couetousnes, or ambition, or pleasure &c.

4 If the person, that doth the workes be not accepted of God, then neither can the workes be, how glorious soeuer they bee; So God had no respect to the sacrifice of Cain; not because for that the sacrifice was not of it selfe good, but because God hated Cain, for his impietie.

See more heereof in the 12, Cap, quæst, 12

Contrariwise our aduersaries do reason thus,

1 Vertuous actions in infidels are not of themselues euill; therefore they may not bee reckoned amongst sinnes.

Simil: Wine that is of it selfe very good if it bee kept in a corrupt vessell, becommeth so distastful that it may breed loathing or cause vomiting in them that drinke of it.

An. What vertues are of themselues, wee are not heere to dispute; but howe they are to bee esteemed by reason of the faultinesse of them, in whome they are, 2, It is therefore a fallacie making moe questions, where there should be but one: for these two are confusedly shuffled together; what vertues are in themselues & what in respect of the mā, in whom they be;

It is also a fallacie, from that which is spoken in some particular respect, to the same taken absolutely and simply, for these actions are in the former place taken absolutely, and in the later, as they are considered in respect of him that doth them.

2 Vertues in infidels are the gifts of God, therfore they are not to be accounted for sinnes.

Ans. 1. As they are the gifts of God, so they are no sinnes: but heere they are considered, not as they proceede from god, but as the good and holy gifts of God are polluted in corrupt instrumets. 2. Ther are some gifts of god which sanctifie the receiver, and some which doe not: of these later sort, are all the gifts of God in infidells. 3. A good thing by abusing of it, may become to be not good.

3. God hath sometimes rewarded the vertues of infidels: therefore they haue pleased him, and haue not beene counted for sinnes.

Ans. God hath commanded outward honestie and civility, and doth bestowe *temporall* rewards on it, but our question is not of temporall, but of spirituall rewards, therefore this is nothing to the purpose.

Question

Question. 4.

The Iesuites in the Article of Iustification, doe expound the word Grace for a gift or habite infused into the soule of man from heauen, vvherby he is moved or stirred to worke righteously; and by the which his workes are accepted with God, and this Grace they deuide into the first and seconde Grace, or into a preventing Grace, (whereby a man may prepare himselfe to the grace of Iustification) and a subsequent grace, (whereby a man is actually and habitually made iust) and so they goe about to shift of by this their explication, al the sayings of the scripture concerning the free instification by faith. But we in *the Article of Iustification* acknowledge no signification of the word *Grace* but such as excludeth all merits of men; and that for these reasons.

Because the word *Grace* (in the article of iustification) is opposed to Merits, workes, and debt. (1)

1 To him that worketh the wages is not accounted by fauour, but by debt. Rom: 4. 4.

2 If it be of *grace*, it is no more of workes: or *else grace were no more grace*, Rom: 11. 6:

3 He hath saued vs, *not according to our workes*, but according to his owne purpose and grace which was giuen to vs through Christ

Iesus, before the world was. 2, Tim: 1:9,

4 By *grace* ye are saued through faith, & that not of your selues: it is the gift of God; not of workes, &c. Ephes: 2:8.9.

Because it is opposed to the law which causeth wrath: we are not vnder the law, but vnder grace: Rom: 6;14:

(2)

(3) Because the Scripture declareth the same by equivalent termes, or words of the same value and signification.

1 They are iustified *freely* by his grace, Rom, 3, 4.

2 When the *bountifulnes, and loue* of god our sauiour toward man appeared, not by the workes of righteousnes, which wee had done, but according to his mercy he saued vs, Tit, 3, 4.5:

3 Let vs goe boldly to the throne of *grace* that we may receiue *mercy*, Heb, 4, 16,

Contrariwise our Aduersaries doe dispute.

1 The word grace is oftentimes in the Scripture taken for the gifts of the holy Ghost as. 1: Corin, 12 4, there are (*Diuisiones Gratiarum*) diuersities of graces:

Ans: 1 The propositions of this reason are

meere particulars, and therefore no concluſion followes, 2. Whereas Saint Paul in that place treateth of miraculous gifts, not of iuſtification; and our queſtion is only of iuſtification; the argument is frivolous, and not to the preſent purpoſe: 3. Though wee denie not, but that the worde grace is ſometimes in Scripture taken figuratiuely for the free gifts of God beſtowed vpon men (for only we deny it to bee vſed in that ſignification in the article of Iuſtification any where in the Scripture) yet neither in this place alledged is the word *Charis* vſed, which properly ſignifieth grace, but *Charisma*, which ſignifieth a gift freely beſtowed: and therefore the place is fitly and properly tranſlated. There are diuerſities of gifts.

2 Wee haue receiued grace for grace, Iohn 1,16.

1 This is a Doctourlike expoſition, made of their meere Doctourlike authoritie, without reaſon: wee haue receiued grace, that is the grace of iuſtification: for grace, that is,

for the first preuenting grace, but the meaning of Saint Iohn is: because the sonne of God was in highest grace and fauour with his heauenly father, therfore the father doth embrace vs also with his grace and louing kindnesse for his sonnes sake, in whom we beleeue. 2. That grace in this place is opposed vnto merites, the wordes next following doe declare: for the law was giuen by Moses, but grace and truth came by Iesus Christ; Heere Christ and Moses are opposed betwixt themselues, as it were in the proper differences of their offices, that is of wrath by the lawe and of grace by the Gospell.

3 Grace is the gift of God, Ephes. 2. 8. therefore it is an infused and inherent habite.

Answere, 1: It is a fallacie of composition and diuision, arising from the construction of the words, for the word gift is not simplie and alone construed with the word grace, but with saluation by grace, which if it might should haue been expressed in one word; Brieffely & plainely, the Apostle saith not, Grace is the gift of God, but that ye are saued by grace, that is the gift of God, and for the same cause

the

the gift in this place is not a habite, for gift is oppoſed there to workes and merites, as being a thing, that is beſtowed of meere fauour.

4 It is a good thing that the hart be eſtabliſhed with grace: Heb, 13, 9.

Anſwere, 1: It is a begging of the queſtion; becauſe this is controuerſed, whether Grace doe in theſe wordes ſignifie an infuſed habite, 2. In that very place the Apoſtle oppoſeth Grace to the vaine confidence of workes, againſt them who put confidence in meates, drinkes &c. Therefore by the nature of contraries it appeareth, that the worde grace is heere taken for the free fauour and mercy of God, & ſo the argument hangeth not together, for in the Antecedent Grace is taken for the fauour of God, in the conſequent for an infuſed habite.

CHAP.

CHAP. 10.

Of Iustification.

SEeing our aduersaries doe diuerse wayes wrap and inuolue this disputation, let vs devide it into certaine and distinct members and questions.

Question: 1.

And first of all, whereas the word *Iustification*, wrested to a wrong signification by our aduersaries, as if to iustifie were of an vniust man to make one iust habitually or by a habite infused: and seeing they hisse at imputed righteousnesse, let vs consider the true signification of the word, which is no other, but to be absolved from the guilte of sinne, that it bee not imputed, but pardoned, which appeareth to bee so by the reasons following.

(1) Because the word Iustification is a borowed word from the court and place of iudgement; which in his proper and naturall signification is vsed in the Scripture for to absolue & acquitte from fault and guilte: as

1 Woe

1 Wo to them that iustifie the wicked for a reward. Isai, 5, 23.

2 The righteous shal bee iustified, and the wicked condemned, Deuter, 25, 1,

3 Euerie man that hath a matter might come vnto me, that I might iustifie him (as the originall hath and is translated agreeable to the sense more plainely; that I might doe him iustice) 2, Sam. 15, 4.

4 He that iustifieth the wicked, and hee that condemneth the iust, euen they both are abomination to the Lord, Prov. 17, 15.

Note, that the whole acte of iustification is verie liuely described in the scripture, is a kind of iudiciall acte & processe, the person guilty is called to y barre, is accused, witnesses are brought, he is condemned or acquitted &c.

So doth the same word keepe the same signification borowed from the court and iudicial proceedings in the Article of Iustification in the Scripture.

1 Who shall laie any thing to the charge of Gods chosen? It is God that *iustifieth*, who shall condemne? &c. Rom, 8: 33, 34, heere yee see words and phrases borowed frō the court and Iudiciall proceedings to accuse, to condemne to iustifie &c.

The equivalent termes of iustification, or other words vsed to signifie iustification, doth proue the same.

1 Reconciliation

(1) Reconciliation is taken for Iuſtification Rom,5,9,10, 2, Corinth,5,19,

(2) Remiſſion of ſinnes is taken for Iuſtification.

1 Bleſſed is he, whoſe wickednesſe is forgiuen. Pſal,32,1,

2 Ieſus ſhall ſaue his people from their ſinnes: Matt.1:21:

3 To giue knowledge of ſaluation vnto his people by the remiſſion of their ſinnes, Luke 1:77:

(3) To cover ſinnes is vſed for Iuſtification. Bleſſed is he whoſe ſinne is couered, Pſal,32,1,

4 The holy Scripture doth deſcribe Iuſtification by the words, imputation, reckoning, accounting, &c: as,

1 God was in Chriſt, and *reconciled* the world vnto himſelfe, not *imputing* their ſinnes vnto them: 2:Corinth. 5:19.

2 Bleſſed is the man, vnto whome the Lord *imputeth* not iniquitie: Pſal:32:2:

3 As Dauid declareth the bleſſednesſe of the man, vnto whome God *imputeth* righteouſnes without workes Rom: 4,6,

4 Abraham belieued God, and it was *counted* to him for righteouſnes: Rom:4,3

5 To

5 To him, that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is counted for righteousnesse, Rom, 4,5.

6 It is not written for him onely, that it was imputed to him for righteousnes, but also for vs, to whom it *shall be imputed* for righteousnes which beleeue in him &c. Rom: 4. 23: 24:

Contrariwise our aduersaries do reason.

1 To iustifie by force of grammaticall composition of the word is all one, as to make a man iust, of one, who before was not iust, therefore to iustifie is to make iust.

Ans. 1 Heere be foure termes; in the Antecedent the signification of the word iustificatiõ is taken grammatically, in the consequent it is taken according to that signification, which belongeth properly to Diuinitie. 2 The true signification of the word is to be sought for in the proper science, wherin the question is contained.

2 By his knowledge shall my righteous seruant iustifie many. Esai, 53. 11, therefore hee doth iustifie them by an infused habite.

Ans.

Anſ. It is a fallacie called ignoratio elenchi, for the neceſſarie determination or limitation is omitted, which followeth in the next words: for he ſhal beare their iniquities, which wordes declare, that iuſtification is to bee vnderſtoode heere by imputation. for they are iuſtified by his bearing their ſinnes, as if themſelues had borne and wyped away their owne ſinnes.

3 Holineſſe ſhall preſerue and iuſtifie the heart, that is ſhall cauſe, that the heart bee made iuſte. Eccleſiaſtic. 1. 17.

Anſwere, 1: The booke is not Canonicall, and therefore in a point of ſuch moment, his authoritie is not ſufficient 2 in the Greeke text the word iuſtification is not found, 3: Neither if to iuſtifie in this place, & ſome others, ſhould ſignifie habituall or inherent righteouſnes, would it thence neceſſarily followe, that it ſhould haue the ſame ſignification in the article of Iuſtification.

4 Deferre not vnto death to bee iuſtified Eccl. 18. 21, therefore there is habituall righteouſnes,

gotten

gotten by many actions.

Anſ. 1 The meaning is: deferre not, to bee conuerted and reconciled with G O D, &c. Therefore this argument hangeth not together. 2. If to iuſtifie bee all one with the author of that booke, as of vniuſt to make iuſt, then an abſurde ſenſe would followe from the ſame wordes, in the beginning of this chapter. The Lord onely (iuſtificabitur) ſhall bee iuſtified: that is by the former interpretation, of an vniuſt God, ſhall be made a iuſt God by an infuſed habite.

5 Hee that is iuſt, (iuſtificetur) let him be iuſtified ſtill. Revel. 22, 11, therefore iuſtification conſiſteth of an habite.

Anſ. 1 The ſpeach is figuratiue, for by a Synecdoche the whole is put for the part, or the cauſe for the effect, for hee ſpeakes of Renouation, (vnder the name of iuſtification) which the words next following, added by way of explication, doe declare: and hee that is holy, let him be made holy ſtil (Sanctificetur adhuc) 2. from Renouation to iuſtification no concluſion can be made, but by foure termes.

QVESTI-

QVESTION, 2,

Whether the grace of Iustification bee bestowed equally vpon all them, that be iustified.

In this question the controuersie is not about Renouation, which may and ought to receiue growth and increasing all our life longe, neither is there controuersie about the gifts of the holie Ghost, bestowed vpon them, who are iustified; but about that righteousnesse, by the which wee are said to be iust before God, and are reconciled to God through Christ. Our aduersaries affirme that this iustice or righteousnesse is not equall and alike in all them, which are iustified, and that it doth receiue increase, according to diuersitie of persons and times; but we vtterly deny it for these reasons.

1. Because our righteousnes, whereby we are iust before God, is not our owne, but is the righteousnesse of Christ, for hee is made vnto vs, of God righteousnes and sanctification 1, Corinth, 1: 30. Nowe Christ is receiued by faith of all them, that truely beleeue, not in part, but wholly with all his merite.

Peter

Peter writeth to them which had receiued like pretious faith with him, amongst whome those were also, which were weake in the faith, 2, Pet: 1, 1, (2)

So Christ giueth to them which beleeue, not an halfe, but a whole and entire iustification: for he promised to them, that beleeue, eternall life; and eternall life is not giuen to them who are iustified in part onely, but to them who are wholly iustified. Ioh: 3, 15, 36: and 5, 24. and 6, 40, 47. and 17. 2: and 20, 31. Act 4, 12, and 10, 43, and 51, 11 &c. (3)

Christ was the same to Peter as he was to Paule, as he was to the father of him that was possessed, Marc. 9, 23: &c. to the Samaritan woman, Iohn 4. Neither is he diuerse of one kind or degree to on, & of an other to an other, according to the difference of men and their faith. (4)

So the man sicke of the palsie was iustified wholly and not in part, by one act (so to speake) complet and finished at one and the same instant, Matt, 9, 2; the Publican, Luk, 18, 13, 14. the theefe, Luke 23, 40, &c: the sinfull woman that annointed Iesus, Luke, 7, 38, &c: (5)

Contra-

Contrariwise our aduersaries do reason thus

1 To euery one of vs is giuen grace, according to the measure of the gift of Christ Ephes. 4.7. therefore &c,

Ans: Paull speakes not of Iustification, but of the gifts bestowed vppon them, which are *Iustified*, for the adorning, and edifying of the Church, as the wordes following do declare. There are therefore foure termes in this argument, for in the Antecedent the word grace is taken for a gift of the spirit, in the consequent for iustification:

2 There are diuersities of the gifts of God, 1 cor. 12.4.

Ans: He speaketh of gifts, which are bestowed vpon them who are iustified, and so iustification is presupposed to goe before, as already hath beene said. And hereof there is no controuersie.

Iustification is on thing and the strong and weake apprehending or laying hould of it, is an other

3 Iustifying faith is stronger in some men, and weaker in others.

Ans: 1 Yet there is the same obiect, totall and not partiall, of faith whether it bee strong or weake; to wit Christ Iesus whole & entire with his most holy merits, which is our righteousnes.

Peter calleth

calleth faith *like precious*, (2. Pet. 1, 1) becauſe there is the ſame obiect apprehended or laid hold on by all, although without all doubt, all, to whom hee wrote, had not the like ſtrength and firmeneſſe of faith, which Peter had: and Chriſt yeelded himſelfe to bee receaued or laied holde on by a weake faith. Marke, 9, 23, 24, &c. Iſai: 42, 3. as was afore ſaid.

4. We are commanded to pray for the increaſe of Gods gifts: therefore, &c.

Note. The Papiſts doe ſtil cõfound iuſtification with renovation or ſanctification.

Anſ. Wee are commaunded to pray for the increaſe of the gifts of renovation or ſanctification, but not of iuſtification.

Queſtion: 3.

VVhereas Renovation doth concurre together in Iuſtification; and faith cannot bee without good workes; it is queſtioned. *What that is, whereby the righteouſnes of Chriſt is apprehended of vs; whether it be faith or good works.* The Papiſts aſcribe it to good works; but we proue, that iuſtification may not bee graunted or attributed to good works, by theſe reaſons.

Becauſe good workes are not accepted of God, vnleſſe they bee done by men that are

Iuſtified: therefore iuſtification goes before good works by the order of nature: which order is inverted, if iuſtification be aſcribed to good works.

(2) Becauſe good works onely in them, which are iuſtified, pleaſe God: and ſo iuſtification goeth before works. Now if wee will be iuſtified the ſecond time by workes, that come after, what is this elſe, but to doe that which is already done?

(3) Iuſtification by works doth derogate from Chriſt ſo much, as is attributed to our works: for if wee could haue beene iuſtified by our works, what neede was there of the merite of Chriſt, who alone hath made ſatisfaction for all our ſinnes?

1, I haue troden the Wine-preſſe alone, and of all the people there was none with me. Iſai, 63, 3.

2, The bloud of Ieſus Chriſt his ſonne cleanſeth vs from all ſinne. 1, Ioh 1, 7.

3, Hee (not our good works) is the reconciliation for our ſinnes, and not for ours onely, but alſo for the ſinnes of the whole world. 1, Ioh. 2, 2.

4. Among men there is none other name vnder

vnder heauen, whereby we muſt be ſaved. Act. 4, 12.

Iuſtification by workes, taketh away the certainty of Salvation, which the Scripture propoſeth vnto vs. (4)

1, Becauſe wee know not what, and howe many workes are neceſſarily required as ſufficient to Iuſtification; that wee might know that we are truly and ſufficiently iuſtified.

2, Euill doers, which are drawne to death and haue done none, or without doubt, very few good workes (ſuch as the thiefe was, Luke, 22) ſhould by this meanes deſpaire: whereas notwithſtanding God deſireth not the death of him that dieth. Ezech. 18, 32.

The holy Scripture doth take away the power of iuſtifying from workes, as well by ſayings of Scripture, as by examples: (5)

(1) In his ſayings it takes away iuſtification from works.

1, To him that worketh not, but believeth in him, that iuſtifieth the vngodly, his faith is counted for righteouſnes. Rom. 4, 5.

2, By the *works of the law no fleſh* ſhall bee iuſtified in his ſight. Rom. 3, 20.

3. We conclude that a man is iuſtified by faith, *without the works* of the Law. Rom. 3, 28.

4 If it be of grace, it is *no more of works*: or elſe grace were no more grace. Rom. 11, 6.

5, We know that a man is *not iuſtified by the works* of the law. Gal. 2, 16.

6. As many, as are *of the works* of the law, are vnder the curſe. Gal. 3, 10.

7, Not of workes, leaſt any man ſhould boaſt himſelfe. Epheſ. 2, 9.

8. According to the power of God, who hath ſaued vs, and called vs with an holy calling, not according to our workes, 2, Tim. 1, 9:

9. Not by the workes of righteouſneſſe, which we had done, but according to his mercy he ſaued vs: Tit. 3, 5.

(2) The ſame is declared vnto vs by the examples of others: ſuch as is.

(1) The example of Abraham, who was not iuſtified by works.

1, If Abraham were iuſtified by works, he hath whereof to reioice, but not with God.

God: Rom. 4,2:

2, Abraham beleeued God, and it was imputed to him for righteousnes. Nowe to him that worketh, the wages is not counted by favour, but by debt: Rom: 4,3,4 Gal: 3,6. Now it is not written for him onely, but for vs, &c. Rom: 4.23:

(2) The example of Dauid:

1. As Dauid declareth the blessednes of the man, vnto whom God imputeth righteousnes without works, Psa. 32,1, Rom: 4,6.

2, Enter not into iudgement with thy servant. Psal. 143. 2. Now he is the servant of God, that doth the will of the Lord, and walketh in his waies. Psal. 119.

(3) The example of the Patriarck Iacob. Not by workes, but by him that calleth. Rom. 9,11.

(4) The example of Paul.

1, I knowe nothing by my selfe, yet am I not thereby iustified. 1, Cor. 4,4.

2, If any other man thinketh that he hath, whereof hee might trust in the flesh, &c. touching the righteousnes, which is in the law I was vnrebukeable; but the things which were vantage vnto mee, the same I

counted losse for Christs sake,&c. for whō I haue counted all thinges losse, and doe iudge them doung, that I might winne Christ, and might be found in him, not having mine owne righteousnes, which is of the lawe, but that which is through the faith of Christ. Philip: 3, 4 6,&c.

3, Wee (to wit Peter and Paul) which are Iewes by nature, knowe that a man is not iustified by the works of the Law,&c. and we haue believed in Iesus Christ, that we might bee iustified by the faith of Christ, and not by the works of the law. Galat. 2, 15, 16.

(5) The example of the man sicke of the palsie, to whom without any his good works before done, Christ saith: Thy sinnes are forgiven thee: Math: 9, 2.

(6) The example of the Thiefe vpon the Crosse Luk, 23. 43.

(7) The example of the Publican. Luke, 18.

(8) The example of the sinnefull woman. Luke, 7.

(9) The example of the Iewes converted by the Sermon of Peter: Acts, 2, 37, 41, &c.

Moreover,

Moreover, works doe therefore not iuſtifie, becauſe they are vnperfect in the regenerate alſo. (6)

Contrariwiſe our Aduerſaries do argue thus.

1, Euill works doe condemne, therefore good works doe iuſtifie.

Anſwere.

The oppoſition is vnperfect: therefore no good conſequence can bee grounded thereon: for euill workes are perfectly euill; but good workes are not perfectly good: therefore they cannot iuſtifie: for wee doe not the good thing, that we would; but the euill, which wee would not, that doe wee, Rom: 7, 19.

2: Eternall life, (which abideth in them that be iuſtified) is called a reward. Matth. 5. 12. and 20. 1. 2. &c. Luk, 6, 35; therefore by good works we deſerue eternall life.

Anſwere, 1. The worde *Reward* is taken two manner of waies. 1, In the Antecedent of this argument for a reward that is due, and The word Reward is diuerſe in the Law & in Diuinitie

and answereth in a iust and exact proportion to the worke wrought. Secondly it is taken otherwise in the Scripture, namely for a free gift: and heereof it is, that euerlasting life is called a gift. (Ephes. 2,8) an inheritance (Gal. 4,7) and that, whereunto no proportion of desert doth answere, but the elect themselues doe esteeme the reward greater than their labour, or deseruing (Matth. 25, 37) there are therefore in this Syllogisme foure termes. 2, The word reward is vnderstood many times not of life eternall it selfe, but of the increase of glory in life eternall: as Math 5, and Luke, 6, for the glory of the blessed Saints in the life to come, shall be different. Once againe therefore heere be foure termes: for the middle terme (*Medius terminus*) is one while taken for life euerlasting it selfe, and an other while for a special and singular recompence in life eternall.

It is as if a father should promise a reward to his son for his paines, whereas not withstading all the fathers goods do by right of inheritance come to the son, and the son doth owe obedience to his father although his father promise him no reward.

3. Christ shall frame the judiciall sentence at the last judgement from their good works, Mat. 25.34.35, &c. He will reward every man according to his works. Rom. 2.6.

An. 1.

Ans. 1. Christ dooth reason from sanctification to iustification going before, as from that which is better knowen vnto vs (for in that last iudgment, he will make manifest the faith of his Elect even before men also) & he concludes as it were frō the effect to his cause, frō the fruit to the tree, & frō the later to the former. In this argumēt therfore they turne the later into the former & the effect into the cause: 2, These verie same workes, if Faith bee not there before, are of none account, neither doe they deserue any spirituall blessings: as was before sayde, when we treated of the workes of infidells.

4, If thou wilt enter into life, keep the Commandements, Mat, 19, 17.

Ans. 1, It is a fallacie from that, which is spoken but in some respect onely, to the same taken absolutely and in all respects: for that which Christ spoke in a particular respect, that is, to beate backe the perswasion of perfection in the young man, that our Aduersaries take as simply & absolutely spoken. 2, And Christ would that the young man should have tryall of the weakenesse of his strength in fulfilling the law.

5. Not

5 Not everie one that saith vnto me, Lord, Lord, shall enter into the kingdome of Heauen, but hee that dooth my fathers will, which is in Heaven, Matthew, 7. 21. Therefore wee are justified by workes, which we are to doo.

Answ. 1, This is my Fathers will, that every one, that seeth the Son and believeth in him, should haue eternall life, sayth Christ. The Heavenly Father therefore willeth that we believe in his Sonne, and by faith obtaine eternall life. For this is the worke of GOD which is required at our hands, that wee believe in him, whom the Father hath sent (Ioh, 6,29) 2. Wee denie, that those which bragg of their faith in Christ, and yet doo no good workes, are the heires of eternall life, because they haue not true faith, which worketh by love, Galat, 5,6. But it dooth not hereof follow that we deserue eternall life by our good workes. For we are saved by grace, not of workes, least anie man should boast. Eph, 2,8.9. And good works are not pleasant to God, but onely in them, which bee iustified.

6 VVorke out your saluation with feare & trembling. Philip. 2, 12.

Answ.

Anſ, Hee ſpeakes of ſanctification or renovation in men alreadie regenerate. And warneth them, that they doo not through ſecuritie let goe the meanes of their ſaluation; but inure themſelues dayly to the exerciſe of piety, and the works of ſanctification. Now to apply this to iuſtification, is to confound iuſtification with ſanctification. The argument therefore hangeth not together.

7 With ſuch ſacrifices God (Promeretur) is promerited. Heb, 13, 16.

Anſ, 1, The Author of that Epiſtle ſpeaketh of *men, which are iuſtified,* they doe then wrongfully wreſt it to *men which are to be iuſtified.* 2, That tranſlation is corrupt. For the text according to the Greeke is, with ſuch ſacrifices God is well pleaſed; which is not all one, as to be iuſtified. For good works doo pleaſe God, as beeing a begunne and vnperfect obedience in them, which are iuſtified; although thoſe workes doo not iuſtifie.

8 God is not vnrighteous, that hee ſhould forget your worke, and labour of loue &c, Heb 6, 10.

Anſ, 1, There is more in the conſequent than in the Antecedent; for it followeth not, God

will

will recompense the good workes of them which are justified, in the life to come. Therefore those good workes deserue iustification. 2, It is a fallacie making many questions, where there is but one. For it is one question, whether good workes doe iustifie, and an other whether God will reward the good workes of the iustified.

9. Redeeme thy sinnes by almsdeedes, and thine iniquities by mercy toward the poore, Dan, 4.24.

Ans, 1, Hee speaketh of the escaping of temporall punishments, and not of the manner of iustification His words haue this sense; Repent and bee mercifull to the poore, that God may turne from thee the temporall punishments of thy sinnes, which now hang over thy head. 2, His speech is a Sermon of Repentance, which doth include faith in it, by the figure *Synechdoche.* 3, The place is corruptly translated: The proper signification of the word, & true meaning of the place is rightly rendred thus: *Breake of thy sinnes by righteousnesse, &c.* that is, cease thy woonted sinnes, and begin a new life, &c.

10 Almes do deliuer from all ſinne, and from death, and will not ſuffer the ſoule to come into darkneſſe, Tobit. 4, 11.

Anſw. 1, The booke of Tobit is Apocriphall, and therefore can prooue no point in controuerſie. 2: He ſpeaketh not of iuſtification, but of temporall death, and of the temporall puniſhments of ſinne (which are meant in this place by the word *Sinne*, after the phraſe of the Hebrues) And he teacheth here the ſame, that is in Pſal. 41, 1. Bleſſed is hee that iudgeth wiſely of the poore, the Lord, &c. 3. By a Synechdoche faith is included alſo in the wordes going before: ſet the Lord God alwaies before thine eyes, &c. (Verſe, 6) 4. The worke cannot pleaſe God: vnleſſe it bee done of one that is iuſtified.

11, The hearers of the Lawe are not righteous before God, but the doers of the Lawe ſhall be iuſtified, Rom. 2, 13.

An, It is a fallacie from that which is ſpoken but in ſome reſpect only, to the ſame taken abſolutely and in all reſpects. For Paul ſpeakes vpon ſuppoſition: If iuſtification be by the law, then not the hearers, but the doers of the Lawe ſhall be iuſtified: and ſo hee expreſſeth

repreſſeth the inſolencie of the Iewes, who would be iuſtified, whereas notwithſtanding they kept not the law, as if he ſhould ſay, If iuſtificatiõ be by the law, then not the hearers, but the doers of the lawe ſhall bee iuſtified: But there can no man bee found either amongſt the Iewes or the heathen, which is a perfect doer or keeper of the lawe; (as Paul prooves it in the firſt, ſecond, & third Chapters to the Romans) therefore if iuſtification be by the lawe, nó man liuing ſhall be iuſtified, looke the place. Euen as Paul alſo doth ouerturne this ſuppoſition (Gala, 3.) Therefore this ſophiſme of our Aduerſaries falleth to the ground.

12 VVas not Abraham our Father iuſtified through workes? Iames 2, 21.

Anſ. If the words bee vnderſtoode as they ſound according to the letter, they are repugnant to other Scriptures, 1. in the meaning, becauſe they ſpeake cleane contrarie concerning the iuſtification of Abraham (Romans 4, 3. Geneſis 15. 6.) Secondly in the hiſtorie: Becauſe Iames ſaith, that Abraham was iuſtified after the offering vp of his ſonne, whereas it appeareth by the former

former places, that hee was iustified about some twentie fiue yeares before. The meaning then of Saint Iames is, that they which are iustified are not without good workes: but that they doo so manifest their faith by their workes that by the effects they may bee knowne of others to be iustified; which is nothing els, but to bee declared iust or righteous.

13 Loue couereth the multitude of sinnes, 1. Peter 4, 8.

Answ. In the proper place whence this sentence is cited (Prou, 10, 12.) it appeares, that it is meant of that hiding of sinns, which is before men, not before God. Therefore it is impertinently alleadged for iustificatiõ.

14, Many sinnes are forgiuen her, for shee loued much. Luke 7. 47. Therefore loue meriteth forgiuenesse of sinns.

Answ. 1. In the Parable going before, Christ sheweth that wee may gather by the loue that followeth in the partie, who hath had manie sinnes forgiuen, and who fewe, in their iustification going before: seeing hee will loue more for the *time to come*, to whom manie, than he, to whom few sinnes have beene

beene forgiven. This is therefore a changing of the consequent into the Antecedent and of the effect and that which followes after into the cause, and that which goes before.

15 The chiefest vertue dooth chiefely iustifie. But Charitie is preferred before faith, 1, Cor, 13. 13. Therefore Charitie doth iustifie.

An. 1, Paul compareth loue or charity with faith, not in respect of iustification, but of duration and continuance. Therefore this is a fallacie from that, which is spoken in some respect, to the same taken absolutely and in all respectes, 2, Faith dooth not iustifie, as it is a vertue or habit for it own worth but as it is considered respectively, in respect of Christ, whose merits it applyeth vnto vs, and so doth iustifie vs for his sake. There are therefore in this argument more than three tearmes; and it hangeth together like a rope of sande.

16, If iustificatiō be takē away frō good works no man will thence forward bee mooued to doo good workes.

Ans,

Anſ: 1. It is a fallacie ſuppoſing that for the cauſe, which is not the cauſe: for the true doctrine of iuſtification is not the cauſe, why ſome men doe not good workes. 2, Neither may we doe evill, that good may come of it, that is, we may not falſely aſcribe iuſtification to works, that men may thereby be ſtirred vp to good works, 3, There are notwithſtanding many moſt waighty cauſes beſides, why we ſhould doe good works, although iuſtification be not aſcribed vnto them.

Queſtion: 4.

Our Aduerſaries denie, that we are iuſtified by faith alone, but to faith they ioine hope and charity. We on the contrary ſide aſcribe iuſtification to faith in Chriſt alone, for theſe reaſons.

(1) Becauſe in the former queſtion all works are excluded from the acte of iuſtification, and therefore faith onely is left. Romanes, 3, 4. and 11, Chapter, and a man is not iuſtified but by faith: Galathians, 2: and 3, Chapter. 2, Timoth: 1, Tit: 3, Pſalm 32: as the remooving of all other thinges hath ſufficientlie beene proued by theſe places in the former

Question.

Because the holy Scripture, whereſoeuer it ſpeaketh of Iuſtification, doth ſo deſcribe it, that it mentioneth none, either work or affection, but onely faith in Chriſt. Let vs then briefly runne over the places of the new Teſtament,

(1) *The Goſpell of Iohn.*

Let our Aduerſaries ſhewe anie thing, but faith alone in all theſe ſayings of Scripture.

1. As many as receaued him, to them hee gaue power to bee the ſonnes of God, euen to them that beleeue in his name. Iohn. 1, 12.

2. As Moſes lift vp the ſerpent in the wildernes, &c. That whoſoeuer beleeueth in him, ſhould not periſh, but haue eternall life. Iohn. 3, 14, 15.

3. So God loued the world, that hee hath giuen his onely begotten ſonne, that whoſoeuer beleeveth in him, ſhould not periſh, but haue euerlaſting life. Ioh. 3, 16.

4. Hee that beleeueth in him ſhall not bee condemned. Ioh: 3. 18.

5. Hee that beleeveth in the ſonne hath euerlaſting life. Ioh: 3, 36.

6. The Iewes demaund, what ſhall we do, that wee might worke the works of GOD? Chriſt

Christ answereth: This is the worke of God, that yee beleeue in him, whom he hath sent. Ioh. 6. 28. 29.

7. This is the will of him which hath sent mee, that euery one which seeth the sonne and beleeveth in him, should haue euerlasting life. Ioh. 6. 40.

8. Verily, verily I say vnto you, he that beleeveth in me, hath life euerlasting. Ioh. 6. 47.

9. These things are written, that yee might beleeue, that Iesus is the Christ, the sonne of God, and that in beleeving yee might haue life through his name. Ioh. 20. 31.

(2) *The Acts of the Apostles.*

1. To him gaue all the Prophets witnesse, that through his name all that beleeue in him, should receaue remission of sinnes. Act. 10. 43.

2. By him euery one that beleeueth, is iustified, Act. 13. 39.

3. By faith the heart is purified. Act. 15. 9.

4. The Iaylor asketh; Sirs, what must I doe to bee saued? and they saide, beleeue in the Lord Iesus Christ, and thou shalt be saued, & thine household. Act. 16. 31, 32.

(3) *The Epistle to the Romanes.*

1, The righteousnes of God by the faith of Iesus Christ, vnto all and vpon all that beleeue. Rom. 3, 22.

2, Wee conclude that a man is iustified by faith without the works of the lawe. Rom. 3, 28.

3, Abraham beleeved GOD, and it was counted to him for righteousnes: Rom. 4, 3.

4, To him that worketh not, but believeth in him, that iustifieth the vngodly, his faith is counted for righteousnes. Rom: 4, 5.

5, Therefore it is by faith, that it might come by grace, and the promise might bee sure to all the seede. Rom: 4, 16.

6, This is written for vs also, to whom it shall bee imputed for righteousnes, which beleeue in him, that raised vp Iesus our Lord from the dead: Rom: 4, 24.

7, Being iustified by faith, wee haue peace toward God. Rom: 5, 1.

8, If thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart, that God raised him vp from the dead, thou shalt be saued. Rom: 10, 11:

9: VVith the heart man beleeueth vnto righteousnes:

righteousnes. Rom: 10, 10:

(4) *The first Epistle to the Corinthians*

It pleased God by the foolishnes of preaching, to saue them that beleeue. 1, Corinth. 1, 21.

(5) *The Epistle to the Galatians.*

1 We know that a man is not iustified by the works of the law, but (note that he saith but or except) by the faith of Iesus Christ: and wee have beleeued in Iesus Christ that wee might be iustified by the faith of Christ, and not by the works of the law. Galathians. 2. 16.

2, They which are of faith, the same are the children of Abraham. Galathians, 3. 7.

3. God doth iustifie the Gentiles through faith. Gal: 3. 8.

4. They which bee of faith, are blessed with faithfull Abraham. Gal. 3, 9.

5. The iust shall liue by faith: Galathians, 3 11.

6. The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be given to them that beleeue. Gal: 3, 22.

7. The law was our ſchoolmaiſter to bring vs vnto Chriſt, that we might be made righteous by faith. Gal:3.24.

8. Yee are all the ſonnes of God by faith in Chriſt Ieſus: Gal.3,26.

(6) *The Epiſtle to the Epheſians.*

By grace are yee ſaued through faith, not of works, leaſt any man ſhould boaſt Epheſ. 2:8,9.

(7) *The Epiſtle to the Philippians.*

That I might be found in him, not having mine own righteouſnes, which is of the law, but that which is through the faith of Chriſt Philip:3,9.

(8) *The Epiſtle to the Hebrewes.*

1. By faith Abell obtained witneſſe, that he was righteous, God teſtifying of his gifts: by the which faith alſo hee being dead, yet ſpeaketh. Heb:11.4.

2. By faith was Enoch taken away, that he ſhould not ſee death. Heb:11:5:

3, He that commeth to God, muſt beleeue that God is, &c. Heb:11,6, Finally, that whole Chapter is ſpent in the commendation of faith alone.

Nowe whereas in theſe ſayings of Scripture,

ture, there is handled the way and meanes to attaine salvation, iustification, everlasting life, forgiuenes of sinnes, a testimonie of righteousnes, &c. Why if any other thing be required but faith alone, why, I say, is it not, once so much as in one word, at the least insinuated by so great and worthie Authors in so many and so serious sayings of theirs? therefore faith alone doth iustifie.

(3)

Contrariwise, Infidelity alone is the cause, that sinners doe not obtaine forgiuenes of sinnes, and so are condemned: whereas no sinne is vnpardonable, where faith is:

1, He that beleeveth not, is condemned alreadie, because hee beleeveth not in the name of the only begotten sonne of God: Ioh: 3, 18:

2 He that obeyeth not the sonne (or that *beleeveth not on the sonne) shall not see life, but the wrath of God abideth on him: Ioh: 3, 36:

3, Except yee beleeve that I am hee, yee shall die in your sinnes: Ioh: 8, 2.

* The word in the latine translatiō is incredulus, that beleeueth not, the originall, Ho Apeithō signifieth he that beleeueth not, or he that obeieth not, how soeuer it bee taken heere it is certaine it is opposed to faith and beleeuing as appeareth by y wordes next going before.

4. The

4. The holy ghost shall reproue the world of sinne (as if this were the sinne by an excellencie aboue other) because they beleeue not in me. Ioh: 16. 8. 9.

5, If any man heare my words and beleeue them not, &c. hee hath one that iudgeth him: Ioh: 12. 47, 48.

6. Hee that will not beleeue, shall be condemned. Mark. 16. 16.

7, The sinne of the Iewes, for which they were reiected, was their vnbeliefe. Rom. 11. 20.

8. Christ is to them that beleeue not, a stone to stumble at, and a rock of offence. 1 Pet. 2, 8.

9, He that beleeueth not God, hath made him a lyar. 1, Ioh. 5, 10,

10, Hee that hath not the sonne (now the sonne is had by faith) hath not life. 1, Ioh. 5, 12.

11. Without faith it is vnpossible to please God, Heb, 11: 6.

Contrariwise our Aduersaries doe argue.

1, As a gift is receaued, not with one finger, but with the whole hand, so we doe not receaue iustifica-

iustification by faith alone, but by hope & charitie together with faith.

Ans. Similitudes haue no force to proue a thing. And yet a gift may be receiued with one finger too, as for example, a gold chaine may. This is therefore a most fonde argument, although it were sometime alleadged in a famous place and companie by a Iesuite, a man of no small authoritie and account.

2, We are saued by hope, Rom, 8, 24. Therfore we are not saued by faith alone.

Ans, 1, Paul speakes not of iustification, but of the future possession of euerlasting life, which in this life wee possesse in hope only, and this is all he saith, that we are truly blessed through faith, but we doe waite for the reuelation of that our blessednesse in hope, And therefore, because, to bee saued is in this place taken of S. Paul in one sense, and of our Aduersaries in an other sense, in the conclusion, there arise in the argument foure termes.

3 Goe

3 Goe and teach all nations &c. not only to beleiue but to obserue all things, whatsoeuer I haue commanded you. Math. 28.20. Therefore faith alone sufficeth not.

Our Aduersaries make no difference betweene Sanctificatiō & iustification.

Ans, Vnto Renouation (whereof Christ speaketh in the obseruing of those things he commanded) it sufficeth not onely to beleiue, but to worke is required also. But as concerning iustification, in the very same instruction of the Apostles, Christ sayth; he that shall beleiue and be baptized, shall be saued, without making mention of charitie, or any other workes, Marke, 16, 16.

Eckius.

4 It was not enough for the blinde man, that his eies were annoynted, but it was needfull that he should goe to the poole Siloam (Ioh. 9, 6. 7.) that is, faith sufficeth not, but workes are required also to iustification.

" Ans, Wee may not determine of controuersed points by such Allegories, as haue no ground in scriptures.

5 If I had all faith, so that I could remoue mountaines, and had not loue, I were nothing &c. 1. Cor: 13, 2.

Ans. 1

Anſ, 1, Paul ſpeaketh of the neceſſitie of loue or charitie, not as pertaining to iuſtification, but to vnitie and the profite of the Church. It is therefore a fallacie, from that which is ſpoken in ſome reſpect to the ſame taken abſolutely, and this ſaying of the Apoſtle is wrongfully wreſted to iuſtification. 2, Neither doth he ſpeake of iuſtifying faith, but of the faith of miracles. Heere be therefore fiue termes in this argument.

6 To you it is giuen for Chriſt, that not onely yee ſhould beleeue in him, but alſo ſuffer for his ſake. Philippians 1, 29. Heere Paul ioyneth faith and workes together.

Anſw, 1, Heere is not anie thing meant of iuſtification; onely the Apoſtle ſheweth, that they that beleeue ſhould beare all things patiently for Chriſts ſake: and that it is the gift of God, and not of the ſtrength or abilitie of man, that they doo patiently ſuffer aduerſitie for Chriſts ſake, 2, He ſpeaketh that of thoſe, that be iuſtified which our Aduerſaries expound of them, that are to be iuſtified. There are therfore fowre termes.

7 Faith

7 Faith is effectuall (or worketh) by loue, Gal, 5, 6. therefore faith alone doth not iustifie, but loue or charitie together with faith.

Roffens, faith ful of good workes doth iustifie before it bringes forth the good workes.

An, 1. There is more in the conclusion, than in the premisses. For there dooth no more follow, but that faith which is voide of charity, is a dead faith: but that charity, which follloweth faith, doth iustifie, here is not one sillable. 2, The question is not, what vertues are linked or ioyned with others, but what is the peculiar propertie of euerie one of it selfe. Heere is therefore a fallacie in workes making manie questions for one.

8 Seest thou not, that the faith wrought with his workes? and through the works was the faith made perfect. Iames, 2, 22. and yee see then, that of workes a man is iustified, and not of faith onely, Verse, 24. and faith without workes is dead, Ver, 26, Shew me thy faith by thy workes, & I will shew thee my faith by my workes, Verse 18.

Ans, 1. Hee speaketh of a dead faith, which we reiect in the article of iustification also, 2, The meaning is, that our iustification is to bee delared before men by our workes

workes, according to that, which our Sauiour ſayth, Let your light ſo ſhine before men, that they may ſee your good workes, &c. (Mat, 5, 16) 3, works are not good, vnleſſe they be done by them, which *are iuſtified*.

9 This word (Onely) by faith, or by faith (alone) is found no where in the Scripture. Therfore we are not iuſtified by it alone.

Anſw, Excluſiue particles, equiualent to the word (alone) are found in the holy Scripture.

1. The word Grace, Epheſ, 2, 8, Rom, 11. 5 6. Tit, 3, 7. 2, Timo, 1. 9.
2. The word freely, with other of the ſame ſignification Roman. 3, 24, *charisma* a gifte freely beſtowed Roma. 6. 23. *doron* a gifte Ephe. 2, 8. *kecharistai Ho Theos* God gaue it freely, Galathians 3, 18. 19.
3. The word One: by the grace of one Rom, 5, 15, with one offering &c, Heb, 10, 14.
4. Without the Law, Rom, 3, 21, not by the lawe, Galat, 2, 21, & 3, 11.
5. The excluſion of workes: without works Romans, 4, 6. not by workes, Titus, 3, 5, not according to our workes 2, Timo, 1, 9.

not

not of your selues. Ephes, 2, 8. Not hauing mine owne righteousnesse Philip, 3. 9. going about to stablish their own righteousnesse, haue not &c. Rom, 10, 3.

9, The word *Imputation* which is opposed vnto merites, Rom, 4, 3, 4. 6, &c.

7, The forgiuenesse of sinnes, and the not recompensing for them by workes. Psalm. 32, 1, Rom, 4, 7.

8, *Not, but by* the faith of Iesus Christ, Gala, 3, 16. The force of which exclusiue what it is, is plaine by the like Phrase and manner of speech. Ioh. 6, 44. No man commeth vnto mee, except the Father drawe him. and, No man commeth to the Father *but by Mee*.

Therfore exclusiue words (which exclude all things in vs, from iustification, but faith) are fully contained in Scripture. Neither can it be denied, but the Fathers have vsed the word onely by faith, or by faith alone.

Ambro. in Epist. ad Roma. ca. 3. 14. August. in Ps. 88. et in Ioh. tract. 42. et de tempore Ser. 68. Basil homil. de Humil. Chrys. in Epist. ad Gal. cap. 3, &c.

10. If iustification be ascribed to faith alone there will be made too too easie a way to eternal life.

Ans. 1. To beliue is not so easie a thing. For,

For faith is the gift of GOD, and it is not in the power of man to beleiue when he will. 2, We require good workes to ſaluation, as neceſſarie conditions, but not as cauſes of iuſtification or ſaluation, 3, Nay the Papiſts do make the way to Heauē much more eaſie, while firſt they place it in the free-will of man, and then expounde it, that Heauen is to bee purchaſed with money.

QVESTION. 5.

Our Aduerſaries moue vs a fift queſtion while they ſeeke for themſelues a ſtarting hole, affirming, that by the workes of the lawe in the places before cited, Paul vnderſtandeth the Ceremoniall law onelie, and not the morall. And ſecondlie, that the workes of the Lawe are oppoſed to the workes of the Goſpell, as if the commandements of the Goſpel were diuerſe from thoſe, which are contained in the ten commandements. The places of the Scripture following, do moſt manifeſtlie contradict this opinion.

The righteouſneſſe of the Lawe is denied vnto Abraham. Rom. 4, where doubtles (1) the

the Ceremoniall law cannot be vnderstood: for that it had then no being, but the morall law is meant.

(2) Paul vseth the word (Works) absolutely without anie restraint, as Ephes. 2, 9. Rom. 4, 6. and 11. 6, &c. in which places the nature of the thing will not suffer the word (works) to bee restrained to the Ceremoniall lawe onely.

(3) So in like sorte he reiected the workes of Righteousnesse, Tit. 3, 5.

(4) Hee conuinceth the Iewes to be sinnefull by the morall lawe, as before hee conuicted the GENTILES by the morall lawe written by nature in the heart of man.

(5) Paul decreede the morall lawe to be the rule of good workes, euen in the regenerate also. Therefore he doth vnderstand not the Ceremoniall onely.

(6) Wee establish the lawe, sayth Paul, Romans 3, 31. But the Ceremoniall lawe is not established: for it is abrogated by the Gospell.

7) By the lawe commeth the knowledge of sin, which seeing it is a general speech appertaining

taining as well to vs, as to the Iewes, it cannot be vnderstood of the Ceremoniall, but of the morall law, Rom, 3, 20.

8 I knew not sinne, but by the lawe (but what law was that? heare some particular commandement by way of instance, out of that lawe) I had not knowne lust, except the law &c. Rom. 7.7: but the Ceremoniall law containeth nothing concerning lust. It is evident therefore that Paul doth speake principally of the morall law, although hee doe sometimes adioyne the Ceremoniall law too, but hee bereaueth both morall and Ceremoniall of all power to iustifie.

Contrariwise our Aduersaries do reason.

1 Paul maketh an opposition betweene the law of workes, and the law of faith, Rom, 3. 27. therefore we are to accept of this distinction.

Answere, Paul doth in that place vse the worde law in a generall signification, for a doctrine. And whilest he denieth iustification to the law of workes, hee doth certainly denie it to works, therefore this is nothing to the purpose. And

our Aduersaries doe not, or wil not vnderstand the phrase and manner of speach of the Hebrewes, whereby the word law, Thorah, is taken for a doctrine.

2 Paul speaketh of some things, that are Ceremoniall, as of the Sabbaoth, of the new moones, of Circumcision, in the Epistle to the Galatians, therfore he vnderstandeth not the morall lawe.

Ans. 1 Paul passeth sometimes from the particular to the generall, and sometime from the generall to the particular, that hee may make it manifest, that no workes of the whole law doe iustifie a man. 2. Wee haue alreadie proued that he speaketh of all parts of the law, and not only of the Ceremoniall.

3 In the Acts of the Apostles Chap: 15, the Ceremoniall lawes only are handled,

Ans. 1 Be it neuer so true, that the Ceremoniall law is there only hādled, yet we may not argue thus. Iustification is denied to the Ceremoniall law, therefore it is not denied to the morall. Now in that place the mention was of the Ceremoniall lawe; because there was expressely moued

moued a cõtrouerſie cõcerning the keeping of ceremonies. 2, And yet that that place doth not only treate of the Ceremonial law, is prooued by theſe words: which wee were neither able to beare, neither our fathers (amongſt whom, the fathers that liued before Moſes without the Ceremoniall lawe may be underſtood) but we beleeue through the grace of the Lorde Ieſus Chriſt, to be ſaued, euen as they (Act, 15, 10, 11.) In which words Saint Peter had reference to the fathers, which were not able to beare the burden of the moral law, ſo that they might perfectly ſatiſfie and fulfill the ſame. And Peter doth expreſſely oppoſe the grace of Ieſus chriſt and faith in Chriſt to the fulfilling of the lawe: that which the whole courſe and order of the place doth manifeſtly declare to be true.

Chap. 11.

Of Faith.

Queſtion, 1.

IT is no marvaile, that our Aduerſaries doe deny iuſtification by faith alone, ſeeing they doe not acknowledge faith, and thoſe which bee the neceſſarie conditions thereof. Wherefore now let vs treat of the conditions of faith what they be, & wherein our aduerſaries doe diſſent from vs.

Condition (1) We conſider faith, not (as our Aduerſaries doe) as a worke, vertue, habite or qualitie: but we vnderſtand it relatiuely, according to the meaning of the Scriptures, as it hath reſpect *and relation vnto Chriſt*, and is grounded vpon him: ⁂: that is, faith is not that righteouſnes in it ſelfe whereby wee are iuſt before God; but it is that inſtrument; whereby we lay hold vpon Chriſt & his righteouſnes; which being by faith made and accounted with God as ours, we ſtand iuſt by the righteouſnes of Chriſt before God, and this we proue.

⁂ Becauſe the Scripture ſpeaketh ſtill of faith relatiuely, as it reſpecteth and is referred vnto Chriſt: as: He that beleeueth in Chriſt; *in him*;

on him; the faith of *Christ* &c. Ioh. 3, 15, and 6,40,47, Act, 10,43, and 15,11, Galat, 2,16, Rom, 3,22,26, and 4,24, and infinite moe such like.

Contrariwise our aduersaries doe reason,

1 Faith is the gift of God: but the gifts of God are qualities: therefore faith is a qualitie.

Ans. 1 We denie not but it is a qualitie: but it doth not iustifie as a qualitie, but because it layeth hold on Christ. 2. Faith is called in the Scripture a gift, not that it should be defined as a quality, but that we might vnderstand, that it is freely giuen vs.

2 Faith is oftentimes in the Scripture vsed absolutely without determination or reference to any other thing: as, Hee that shall beleeue, and bee baptized &c. Mark: 16, 16. if yee beleeue not, surely yee shall not be established: Isai. 7.9.

Ans. The obiect of faith is alwaies understood by the figure Synecdoche: for without it faith doth neither beleeue, neither is it faith:

2, The Apostles taught their hearers to beleeue not absolutely, without reference to Christ, but to beleeue in Christ, in whom they were bid to beleeue, and to be baptized in his name. Matt, 28, 19,

3 Faith is a worke, Iohn 6:29: therfore it iustifies, as a worke.

Ans: 1 The question is not, whether faith may be called a worke, but how it is considered in the verie act of Iustificatiõ. This (how it is to be considered) Christ declareth in the words next following: This is the worke of God, that yee beleeue in him (See there is the relatiue or respectiue acception) whome he hath sent. 2, Besides in this argument, there is more in the conclusion, than in the premisses: for the collection they make, is such like, as this, faith is in some sorte a worke, therefore it iustifieth as a worke.

Condition (a) Our aduersaries doe acknowledge nothing in faith but a bare and general knowledge and assent, making it only an historicall faith: but wee, as wee presuppose knowledge and assent, so wee affirme, that

that in faith there is required a truſt or confidence whereby we relie and depende vpon God: & that for theſe reaſons.

Becauſe truſte or confidence is the eſſential and proper difference, whereby the faith of Chriſtians is diſtinguiſhed from the faith of Diuels; for that Diuells, though they certainely beleeue, that Chriſt died for the ſinnes of mankinde, yet they doe not put their truſt in him, ſeeing that benefite doth not belong vnto them: (1)

Becauſe the Scripture, when it ſpeaketh of faith doth expreſſely vſe ſuch wordes, as betoken truſt or confidence. (2)

1 By Chriſt wee haue bouldneſſe and entrance with confidence by faith in him, Eph 3, 12,

2 Let vs goe bouldly vnto the throne of grace Heb, 4, 16,

3 Seeing that by the bloud of Ieſus we may be bould to enter into the holy place &c; let vs drawe neare with a true heart in aſſurance of faith, Hebrewes, 10, 19, 22,

4 Herein is loue perfect in vs, that wee ſhould haue boldnes in the day of iudgement, &c. There is *no feare in loue*: but perfect loue caſteth out feare: for feare hath paineſulnes: and he that feareth, is not perfect in loue, 1, Ioh. 4, 17, 18. In this ſaying the excluding of feare preſuppoſeth a truſt in Chriſt:

5. Sonne, be of *good comfort*, thy ſinnes are forgiuen thee. Matth, 9, 2.

6 Daughter, be of *good comfort*, thy faith hath made thee whole. Matt, 9: 22.

7 *Bee of good comfort*: I haue ouercome the world, Ioh. 16, 33.

Contrariwiſe our aduerſaries reaſon,

Iames acknowledgeth no other faith, but that which conſiſteth of a meere knowledge and aſſent Iam. 2.

Anſ. 1 This holdes not, Iames founde no other faith in the Diuels; therefore neither did hee finde any other in true Chriſtians. 2. Neither doth this follow. Iames intreateth only of one kind of faith, to wit, of hiſtoricall faith;

faith; therefore the Scripture teacheth none other kind of faith.

Our Aduersaries affirme, that faith may bee in impenitent and wicked men, in Epicures and adulterers, &c. but we denie, that faith can be in such men for these reasons. Condition (3)

Being iustified by faith, we haue peace towards God, Rom. 5, 1, but euery one that committeth sinne, is of the Deuill, 1, Ioh. 3, 8, therefore hee hath not peace towards God, & consequently, hee wanteth true faith. (1)

All men haue not faith, 2. Thessal. 3, 2, (2)

The hearts of the beleeuers are purified by faith, Acts, 15, 9: therefore true iustifying faith is not in a wicked and impure heart, which is polluted and laden with sinne: (3)

Paule speakes of the wicked ones after an other manner, than our Aduersaries doe: (4)

1 That as concerning faith, they haue made shipwracke, 1, Timoth, 1: 19, of those, which haue bid all conscience farewell,

2 That they haue erred from the faith, 1, Tim; 6, 10, of couetous men;

3 That

3 That they haue denied the faith: 1, Tim, 5 8: of such as are without naturall affection,

Contrariwise our aduersaries do reason thus

1 Wicked men haue wrought miracles in the name of Christ, by faith Matt. 7. 22, 23: therefore there is faith in the wicked ones.

Ans. They haue the faith of miracles, but not iustifying faith:

2 Satan himselfe hath faith: Iames 2, 19.

Ans. Satan hath an historicall faith: but our question is of a iustifying faith, therefore seeing one kinde of faith is meant in the, Antecedent, and an other in the consequent, there bee foure termes:

3 Simon Magus beleeued, whose heart notwithstanding was not right: Act: 8: 13. 21,

Answere, He was conuicted in conscience, that the miracles of the Apostles were not magicall but deuine: as the sorcerers of Egypt acknowledged the finger of God, Exod, 8, 19, Simon therefore beleeued, as Saint Luke saith, but

but it was an hiſtoricall faith onely, and not a true iuſtifying faith.

Our Aduerſaries dreame, that true faith may be without workes: but wee maintaine, that a true iuſtifying faith cannot want his fruites: and that for theſe reaſons. Condition (4)

A good tree cannot bring forth euill fruite, Matt. 7, 18. (1)
*F*aith worketh by loue, Galat. 5, 6, (2)
Faith without workes is dead, Iames, 2, 25, (3)
Becauſe Chriſt ſhall proue our faith by our workes, as by the infallible effects therof. Matt. 25. (4)

Contrariwiſe our aduerſaries doe reaſon,

1 Shew me thy faith without workes, Iam. 2. 18 therefore faith may be without workes.

Anſ. That tranſlation is faultie; for according to the Greek it ſhould be tranſlated: ſhew me thy faith by, or out of thy works. 2: vnleſſe S. Iames thought true faith to be effectual & working by loue, he would not make cõpariſon between a vaine and true faith: and deſire to haue the

the true faith to bee ſhewed or proved to bee ſuch by workes, 3. That which hee doth derogate from a dead faith is wrongfully wreſted to a iuſtifying faith:

2 Yet the Proteſtants cannot endure this propoſition: Good workes are neceſſarie to Saluation, therefore they beleeue that iuſtifying faith is without good workes.

Anſ. That which we deny in ſome reſpect and conſideration only, that our Aduerſaries take, as ſimplie and abſolutely ſpoken in all reſpects. We diſtinguiſh between faith & works, as betweene the cauſe and effects of iuſtification: we denie good workes to be neceſſarie as cauſes of iuſtification or ſaluation; but wee require them as neceſſarie conditions of them, which are iuſtified and ſhall be ſaued.

Condition (5)

Our Aduerſaries maintaine that faith is informed by charitie, but we ſay that charitie is rather informed by faith.

(1) Becauſe faith doth not pleaſe God in it ſelfe

ſelfe, but for and becauſe of Chriſt, whome it layeth hold on:

In euerie Relation two things doe concurre (nowe faith in that reſpect, in which it iuſtifieth, is in the predicament of Relation) firſt the foundation, which is the matter or materiall parte, and ſecondly the forme or formall part, which is the deſtinating or referring of it to an other thing, which it reſpecteth. So faith (as it is taken in a generall acception) is the foundation or materiall part, or the thing in which this Relation is: the formall part is the ordaining or referring of it to an other thing, to wit vnto Chriſt. (2)

Becauſe the efficient cauſe doth informe the effect, and not contrariwiſe: therefore becauſe charitie is the effect of faith, and faith the efficient cauſe of charity, faith cannot bee informed by charity. (3)

Contrariwiſe our Aduerſaries doe reaſon.

1 Paul makes faith to be of no reckoning without charitie, 1. Corinth: 13: therfore charitie doth informe faith.

Anſ: 1.

Anſ: 1. Paul ſpeakes there of the faith of miracles, not of iuſtifying faith, 2. He doth not ſay that faith is informed by charitie, but commendeth the neceſſitie of charitie in ſome reſpect, becauſe that the faith, that hath not charitie following it, is not the true and ſauing faith.

2 Faith worketh by charitie, Galat. 5. 6, therefore charitie doth informe faith.

Anſ: 1, Charitie is heere placed for the meanes and inſtrument, by which faith worketh. Now meanes and inſtruments are not the forme of that thing, by which they are moued: but are ſaid rather to bee informed by that, which moueth or worketh by them, 2. Paul heere deſcribes a true and iuſtifying faith by the effects thereof.

Therefore our Aduerſaries vnderſtand not what faith is.

Queſtion,

Queſtion: 2.

Of the certainetie of ſalvation:

Becauſe in the handling of this queſtion, the Author hath many thinges throughout, which might proove offenſiue, I thought it better to referre the reader to the writings of our Country-men, then to leaue in things ſcandalous, or to make it vp with many patches, which the reader may haue exactly done otherwhere, if he pleaſe to reade Maiſter Perkins in his Reformed Catholicke, and in his treatiſe of Conſcience: and Maiſter Downham Chriſtian warfare: booke 2: & Chap: 6: 7: 8: &c.

CHAP. 12.

Of good Workes,

WHat we are to thinke of iuſtification by workes, hath beene declared in the former chapter, there remaine yet two principall errors of our Aduerſaries: one of the worke wrought, an other of good workes themſelues, to the doing whereof Chriſtians are bounde. Now let vs treate of them in generall and in particular.

Queſti.

Question: 1.

Whether a good worke doe please GOD, by vertue of the worke wrought, though it be done without a good and sanctified minde (as for example, while they vse the Sacraments, heare Masse, singe Canonicall houres &c. without deuotion:) Our Aduersaries affirme it: but wee denie it, and teach, that the worke doth not please god, vnles it bee done by a man that is iustified: and when that the person is in fauour with God, then that the worke is accepted also. And this is proved by this reasons following.

(1) Whatsoeuer is not of faith, is sinne: Rom, 14,23, But that which is by the work wrought onely, is not of faith: therefore, &c.

(2) See a work otherwise commanded (tithing) without mercy and faithfulnesse. Woe bee to you Scribes and Pharises, hypocrites, for ye tithe mint, and anise & cummin, and leaue the waighties matters of the lawe, as iudgement and mercie, and fidelitie. Matt, 23, 23,

(3) This people draweth neere vnto me with their mouth, and honoureth mee with their lipps, but there hart is farre of from me. Matt, 15,8: Isai: 29, 13.

(4) The same thing is proued by the example of

of the Israelites and others; whereas their works, no not those which were commanded thē, did please God any longer, because of want of faith in the persons that did them.

1. Sacrifice was a worke acceptable to God: Abel sacrificed; and Cain sacrificed, but his worke was not accepted: the reason whereof is given in the Epistle to the Hebrewes cap. 11. ver. 4. By faith Abel offered vnto God a greater sacrifice than Cain, by the which faith he obtained witnesse, that he was righteous, &c.

2. To him will I looke, even to him that is poore, and of a contrite spirit, and trembleth at my words. Hee that killeth a bullock, is as if he slew a man: hee that sacrificeth a sheep, as if he cut off a dogs neck: he that offereth an Oblation, as if he offered Swines bloud: hee that remembreth Incense, as if hee blessed an Idoll. Isa. 66, 2, 3, 4. See works, what they are by the worke wrought.

3. VVhat haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of Rammes, and of the fatte of the fed beastes:

Heere is a large Catalogue of works done without faith and an honeſt hart.

and I deſire not the bloud of bullocks, nor of Lambes, nor of Goates. When yee come to appeare before mee, who required this at your handes, to tread in my Courts? Bring no moe oblations in vaine: Incenſe is an abhomination vnto mee: I cannot ſuffer your new moones, nor Sabbaths, nor ſolemne daies (it is iniquitie) nor ſolemne aſſemblies. My ſoule hateth your new Moones, and your appointed feaſts: they are a burden vnto mee: I am wearie to beare them. And when yee ſhall ſtretch out your handes, I will hide mine eyes from you: and though yee make many praiers, I will not heare: for your hands are full of bloud. Waſh you, make you cleane: take away the euill of your workes from before mine eyes: ceaſe to doe euill: learne to doe well: ſeeke iudgment, relieue the oppreſſed: iudge the fatherleſſe, and defend the widowe. And come now & let vs reaſon together, ſaith the Lord: though your ſinnes were as crimſin, they ſhal be made white as ſnow, though they were red like ſcarlet, they ſhall be as wooll Iſa, 1, 11, 12, &c.

The cauſe why they diſpleaſed God.

4. The

4. The same is witnessed, Psalm. 50. 8. &c: and 51. 16. Where the true sacrifices are not defined by the worke wrought, but such as come from a person, contrite, and humbled, and which is in favour with God.

Contrariwise our Aduersaries doe reason.

1. Though the person bee not in favour, yet the worke it selfe is good.

Answere.

The worke hath a double respect: either as it is considered in it selfe, whereof wee speake not heere: or as it is considered in an other. According to this latter respect the worke is considered together with the worker: and so the work which is good in it self, is polluted by the impure and impenitent worker. Whereof we spoke more afore.

2. The worke of Ahab, though an hypocrite, pleased God, when he humbled himselfe. 1, Kin. 21, 29.

Anſ: As Ahab did not truly repent, ſo neither was there any thing meant as concerning eternall ſalvation, but onely of the diminiſhing and mitigating of temporall puniſhments. Now our queſtion is of workes, which (as our Aduerſaries thinke) merite everlaſting life: they argue therefore verie fondly.

Queſtion: 2.

Note, The ſtate of the Controuerſie is not of things indifferent, & ſuch as pertaine to order in the Church but of the true manner of worſhipping God.

Whether workes and ſervices of mans choiſe and tradition, having no warrant in the holie Scriptures, doe pleaſe God, and be to be obſerved, as neceſſarie to juſtification. Our Adverſaries hold this affirmatively, laying ſo great a neceſsitie vpon thoſe traditions, that often times a man ſhall be judged to haue ſinned more greeuouſly, for tranſgreſsing one of thoſe traditions, than for neglecting ſome of Gods commandements: but wee out of the word of God, doe reject theſe wil-worſhips.

(1) Hitherto may be applied thoſe arguments, which were brought before, chap. 4. againſt traditions.

Becauſe

Because to appoint and define the service of God, belongeth to God alone, and not to any creature whatsoeuer. (2)

1, Hence it is, that the Lord doth set this preface before the 10 Commandements, as it were to procure authority to them. *I am the Lord thy God.* Exod: 20 2.

2. God (not wee) hath ordained good workes, that wee should walke in them. Ephes. 2, 10.

3, Proue what is the good, and acceptable and perfect will of God, not of men. Rom: 12. 2.

4. Teaching them to obserue all things, whatsoeuer I haue commaunded you. Math. 28, 20.

The will of God is perfectly declared in the holy Scriptures, that wee haue no neede to make choise of new services for him. (3)

1, For the Scripture doth instruct a man, that he may be absolute, being made perfect vnto all good workes. 2, Timothie, 3, 17.

God will not haue any man to depart from this his reuealed will, or to adde (4)

any thing thereto, or to frame or invent any new things beside.

1. Yee shall not doe, euery man, whatsoeuer seemeth him good in his owne eyes; but whatsoeuer I commaund you, take heede yee doe it. Thou shalt put nothing thereto, nor take ought there-from. Deut. 12.8. 32.

2. Take heede that yee doe, as the Lord your God hath commaunded you: turne not a side to the right hand, nor to the left. Deut. 5,32.

3, Seeke not after your owne heart, nor after your owne eyes. Numb, 15,39.

4, Thou shalt not turne away frō the law to the right hand, nor to the left. Iosu, 1,7.

(5) Because GOD doth witnesse, that such works are very displeasing vnto him.

1, By the example of the Israelites, who of a good intent did erect for Gods glory, Groues, Temples, high places, Altars, &c.

2, So those, who would, without the cōmaundement of God, imitate the fact of Abraham in offering vp his sonne, are most sharply reproued by God. 2, King 16, 3. and

3, and 17, 17, and 21. 6, and 23. 10: &c:

3. Saul, in ſacrificing without the commaundement of God, offended: 1: Sam: 13. 9. 10. 11.

4. In vaine they worſhip mee, teaching for doctrines, the precepts of men: Matth: 15, 9.

By theſe ſervices of mens choiſe and deviſing it commeth to paſſe, that the commandements of GOD are neglected; as Chriſt ſhewes by examples; Math; 23; 16; &c; (6)

Contrariwiſe our Aduerſaries doe reaſon:

1. VVhatſoever is done with a good intent; cannot diſpleaſe God, but the ſervice of God; of mans choiſe and invention is done with a good intention; therefore; &c.

Anſ: In the firſt propoſition is the begging of the thing in queſtion: for that propoſition is not onely controverſed, but alſo it is very expreſly condemned in the places of Scripture before alleaged.

2. The holy Ghoſt, which is promiſed to the Church, will not commaund thoſe things which are contrarie to Gods will: but thoſe ſervices of God are deliuered of the Church from the mouth

mouth of the holy Ghost: therefore &c.

Answere, 1.

If the CHVRCH did ordaine those things by the instinct of the holy Ghost, then would wee graunt them the whole reason: but seeing that this same thing is a matter in controversie, heere is a begging of the thing in question. 2, Christ saith of the holy Ghost, hee shall bring all thinges to your remembrance, that I haue tolde you. (Iohn: 14, 26) Nowe let our Aduersaries proue that ever Christ tolde such thinges, and wee will beleeue them. Likewise, the holy Ghost shall glorifie Christ, Iohn, 16, 14: but these services doe obscure Christ with his merites. 3, Neither may wee impute that to the Church of Christ, whatsoeuer certaine superstitious men haue broached vnder the title and name of the Church; bringing heereby the true Church of Christ into bondage, and vexing them with the obseruation of mens traditions.

3. Christ saith of his Apostles, he that heareth you, heareth mee. (Luke. 10. 16.) therefore it is

all

all one, as if Chriſt had deliuered thoſe ſeruices of God with his owne mouth.

Anſ. 1. What agreement is there betweene Chriſt and Belial? betweene the Apoſtles and the Prelates of the Roman Antichriſt? 2. It is a fallacie of diuiſion, becauſe thoſe neceſſarie words, which are part of the inſtruction that Chriſt gaue to his Apoſtles, are omitted, to wit, teach them to obſerue whatſoeuer *I haue commanded* you. Matthew 28.

4. As the doctrine of the Scribes and Phariſes ſitting in the chaire of Moſes, was approoued, ſo the conſtitutions of the Prelates of the Church, concerning the ſeruice of God, are to be approued and ratified.

Anſw. 1, To ſit in Moſes chaire, is not to frame new deuiſes of GODS ſeruice, but to teach MOSES. It is therefore a fallacie from that, which is ſpoken in ſome reſpecte onely to the ſame taken abſolutely and in all reſpectes. For then the Phariſes ſate in Moſes chaire, when they taught the law of Moſes; but not when they broached ſuperſtitious and falſe conceits, wherof Chriſt ſaide. Beware of the leauen of the Phariſes

Phariſes, meaning their doctrine (Matth 16, 6, 12) 2. There is more in the concluſion, than in the premiſſes. For there followeth no more, but this, that the Miniſters of Chriſt, that teach well and liue ill, are to bee heard, if in the meane while they teach that which is truth. But what is this to the purpoſe?

5 Manie things are held and defended in the Church (that is of Rome) which are not in the Scriptures.

Anſw. For this verie cauſe they are forgeries, & deſeruedly for the reaſons before alleadged, to be reiected.

6 There are in the moſt auncient Councels, which are approued and allowed on both parts, conſtitutions, which are not compriſed in ſcripture; but are receiued as being deliuered by the Church.

Anſ. 1, Theſe conſtitutions belong to order and comelineſſe, and are not matters of faith. Therfore this is nothing to the purpoſe. 2, Neither are they propoſed by the Councells as meritorious of eternall life, but as things indifferent. 3 And in Councells, which

which wee approue of, wee receiue those things onely, which are not contrarie to the Word of God.

7 Christ never commanded to abstaine from that which is strangled, which notwithstanding the Apostles commanded, Acts. 15, 29. Nay they were abrogated, and afterward brought vp by the Apostles.

Answ. It is a fallacie from that which is spoken in some respect to the same taken absolutely and in all respects. For the Apostles did not require this, as a thing necessarie to saluation, but did ordaine in some respect according to the rule of charitie in favour of the weake ones, who might bee offended at Christian libertie vsed vnseasonably. But the Papists contend for such constitutions, as they make necessarie. It is therefore an argument from that, which is necessarie by an accident and speciall occasion, to that which is of it selfe absolutely necessarie.

Question, 3.

The question is, what kinde of workes those bee, which our Aduersaries doe call workes of supererogation. Our Aduersaries commende them highly, as making men perfect: but wee haue some things to except against them both in generall, and in particular. as,

(1) Error. That which they presuppose as a grounde is false, that is, that we can performe more, than is required of vs by the lawe.

(1) When yee haue done all things, which are commanded you, say wee are vnprofitable seruants, Luke, 17, 10.

(2) It is contrarie to the article of sanctification, which dooth not grant to any man in this life, a perfect & plenarie fulfilling of the lawe, much lesse anie workes of supererogation. Whereof wee shall speake in the next Chapter following.

Contrariwise our Aduersaries doe reason thus

1 Christ sayth: if thou shalt supererogate anie thing, &c. Luke 10, 35. Therefore he had reference

reference heere to workes of supererogation.

Ans. 1, In controuersed points of Religion, wee may not play with allegories, which haue no ground in Scripture, 2. Christ doth there extoll the charitie of the Samaritan, who before had giuen money to the hoste to make prouision for the wounded man, and withall promised him, that if hee spent more in prouiding for him, hee would repaie it. But what is this to workes of supererogation?

2. I fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church, Colos. 1, 24.

Ans. He speaketh nothing of the perfecte keeping of the lawe, much lesse of workes of supererogation, but of that parcell of the Crosse, which God layeth vpon the shoulders of the Church and the members thereof, to bee borne of them, that they may bee made like to the image of his Sonne (Romans, 8, 29). For the meaning of Paul is onely this, since that certaine afflictions are allotted to the CHVRCH, that himselfe beareth

a great part of them, that the measure of sufferings may bee fulfilled in the mysticall bodie of Christ. And what is this to the works of supererogation?

(2) Error. They faine that Christ hath brought vs a new and more perfect lawe, by adioyning Euangelicall councells to the lawe, which is very false.

(1) Because manie of those things, which they call councells, are indeed commandements, and the explication of the morall law: wherof manie also are compriſed in the Lawe of Moſes, where the tenne Commandements are explained.

(2) Christ was not a Lawgiuer, but a Mediatour.

1, The Lawe was given by Moſes, but grace and truth by Ieſus Christ, Ioh, 1,17.

2, And therefore (that hee ſhould not ſeeme a Lawgiuer) Christ iudgeth no man Ioh, 8, 15.

3, Therefore the preaching of the Goſpell (not of the Lawe) is called the preaching of Christ, and the Miniſterie of reconciliation. 2 Corinthians, 5, 18, 19, 20.

This

This falſe aſſertion of our Aduerſaries ſa-
voureth of Mahometiſme. For Mahomet in
his Alcoran ſaith: that Moſes gaue not ſo
perfect a law; that Chriſt gaue a more perfect
law (for that no man could bee ſaued by the
lawe of Moſes:) but that Mahomet hath gi-
uen a moſt perfect and abſolute law. Change
this laſt name of Mahomet into the name of
S. Francis, Saint Dominicke, &c. and it wil be
the verie ſame thing. (3)

Our Aduerſaries reckon Povertie amongſt
Euangelicall Councells, and workes of ſupere-
rogation, but falſely. (3) Pouerty.

Becauſe it is not a councell, but a com-
mandement, that *when neede ſo requireth*, we
ſhould part with al the goods of this life, nay
life it ſelfe for Chriſts ſake. But the Moonk-
iſh pouertie is farre from this. (1) Mat. 8, 19, 20, &c, &. 10, 37, 38, &c. Lu. 18, 29 &c.

The Moonkiſh pouertie is but a mocke-
rie. For therein the ſweate of the browes
(layed vpō everie man in his calling) is chan-
ged for yearely and moſt certaine reuenews
and penſions for terme of life. (2)

Con-

Contrariwise our aduersaries doe reason,

CHRIST sayd to the young man, who asked a counsell of perfection: If thou wilt bee perfect, goe and sell all &c, Matt, 19, 21. Marke 10, 20.

Ans, The whole text doth make it plaine, that Christ woulde represse and pull downe the proude yong Pharisee, that swelled with persuasion of his owne perfection, and that he meant nothing lesse, than to teach, that perfection did consist in povertie. Neither would Christ by this answer prescribe a common rule of attaining to perfection. But, as God prooued Abrahams obedience, when he commanded him to offer his sonn (which yet he would not haue done) so Christ by enioining the young man poverty, would bring to light his disobedience, and idolatrous worshipping of money: That so it might appeare, that hee loued riches more, than God; and that therefore he lyed in bragging that he had kept the lawe.

They

They ground the counsell of vowed chastitie vpon the words of Paul. Concerning virgins, I haue no commaundement of the Lord: but I give counsell. 1. Corint: 7, 25; and, he that is able to receaue this, let him receaue it. Matthew, 19: 12. (4) Chastitie.

Ans. 1. Pauls counsell in this place was not concerning perfection, or of obtaining of eternall life; but his counsell was fitted to the present necessitie; that is, for feare of persecution: it is not then to the purpose. 2. Paul left this counsell free at their owne choise, neither did he lay a snare on their consciences: Wherein there is no agreement with the moonkish vowed chastitie. 3. Christ (Matthew, 19.) handleth nothing of the perfection of man, but onely teacheth, that the vnmaried man wanteth many molestations: whereunto they which liue in wedlocke, are subiect.

They call Moonkish obedience, vnder the rule of their founder, the third evangelical counsell: but very shamelesly. (5) Obedience.

For they haue no one word, whereby they (1)

can proue it vs out of the Scripture.

(2) Because it is obedience performed not to Christ, but to men, Benedict, Bernhard, Francis, Dominicke: therefore it cannot receaue any reward of Christ.

(3) True obedience, commaunded in the word of God, which is to be performed to God and men is heereby neglected: for by this pretended obedience, the obedience which is by vertue of the fift commaundement, due to Parents and Magistrates, is abolished: and hath no place amongst Monkes.

(6) *Error.* They teach, that these workes of supererogation may bee communicated vnto others, for a certaine summe of money, or lands, or other goods of the laitie: which is false.

(1) If one man might communicate perfection to another, what neede was there of Christs incarnation?

(2) Euery man shall giue an account for himselfe, not for another. Rom. 14. 12.

(3) Simonie is committed, when heauen and heauenly goods are sold for money. Acts. 8. 20.

By this meanes, the poore should bee debarred from salvation; because they are not able to buy the Moonkes workes of supererogation; whereas notwithstanding Christ preached the Gospell to the poore. Matth. 11,5. (4)

CHAP. 13.

Of Renovation, or Regeneration, and the obedience, which is begun in the justified and theregenerate.

QVESTION. 1.

THE question is not heere, whether the regenerated be bound to doe good workes: (for that is confessed by both sides) but whether the good workes of the regenerate, such as they be in this life (in keeping of the law) be so perfect, that if God would deale with them in judgement, hee could finde nothing in their good works, which hee might rightly and justly condemne. Our Aduersaries holde the affirmatiue, wee defend the negatiue part, vpon the grounds following.

(1) The very nature of the lawe, wherein the regenerate are exercised, if it bee rightly and thoroughly waighed, doth take away perfection from men, even from the regenerate, as they be in this life.

1, The law is a burden, that canot be born of any, neither regenerate, nor vnregenerate, as peter saith: the law is a yoak, which neither our Fathers, nor we (namely the regenerate, the Apostles) were able to beare Act. 15, 10.

2. Christ did that, which was impossible to the law. Rom. 8, 3.

3, Hee that keepeth the whole law, and yet faileth in one point, is guilty of all. Iam: 2, 10.

4, The law is spirituall, but I (Paul regenerated) am carnall, sold vnder sinne. Rom. 7, 14, for Paul was not as yet in this life altogether spirituall.

5. The lawe requireth the whole heart, soule, and all the powers of man: which no man can performe. Luke, 10. 27. Deut. 6, 5.

6. The

6. The law reckons Concupiscence in the Catalogue of sinnes, which is not yet taken away, but remaineth in the regenerate.

This is proved also by the complaints of regenerate men in the Scripture, who complaine of the weakenes and corruption of the flesh, which hindereth the perfection of good workes, and doe therefore desire to auoide the iudgement of God. (2)

1. All our righteousnes is as filthy clours. Isai, 64, 6.

2. Enter not into iudgment with thy servant: for in thy sight shal none that liveth, be iustified. Psal. 143, 2.

Paul doth not only acknowledge that the first motions of Concupiscence are remaining in the regenerate, but that they were also euils wherw himselfe was cũbred: when he saith, the evill that I would not, that do I.

3. Who can vnderstand his faults? cleanse me from secret faults. Psal. 19, 12.

4. I allowe not that, which I doe, for what I would, that do I not, but what I hate, that doe I: to will is present with mee: but I finde no meanes to performe that which is good: for I doe not the good thing which I would, but the euil which I would not, that doe I. &c. O wretched man that I am, who shall deliver me from this bodie of death? Rom. 7, 15, 18, 19, 24.

5. Not as though I had alreadie attained to it, &c. Philip. 3. 12. 13. Where Paul doth manifestly affirme, that he hath not as yet attained to full perfection.

6, I know nothing by my selfe, yet am I not thereby iustified. 1, Corinth. 4. 4. for God seeth many sinnes in vs, which are vnknowne to vs, but are not hid from God.

7, My power is made perfect in weakenes. 2, Cor. 12. 9.

8. If we say, that we haue no sinne (wee the regenerate, Iohn and his auditors) wee deceaue our selues, and truth is not in vs. 1, Ioh. 1. 8.

9. Therefore the children and Saints of God pray, forgiue vs our trespasses: and, therefore (because thou hast pardoned my sinne, in hope of the like, by mine example) shall euery one, that is godly, make his prayer vnto thee in a time, when thou mayest be found. Psal. 32. 6.

(3) Because there remaineth still in the regenerate the flesh, which desireth fleshly and carnall thinges: but carnall desires doe not agree

agree with the law of God.

1. But I am carnall Rom. 7. 14.

2. I doe not the evill, but the sinne that dwelleth in me doth it. Rom. 7. 17.

3. I know, that in me, that is in my flesh dwelleth no good thing. Rom. 7. 18.

4. If I doe that I would not, it is no more I, that doe it, but the sinne that dwelleth in me Rom. 7, 20.

5. I see another law in my members, rebelling against the law of my minde, and leading me captive vnto the law of sinne, which is in my members. Romaines, 7. 23.

6. I my selfe (Paule regenerated) in my minde serue the law of GOD, but in my flesh the law of sinne. Rom. 7. 25.

(4) As much as is added to vs so much is taken frō Christ. Not we, but Christ did those things which belong to the perfect keeping of the law.

Because the doctrine of our perfect fulfilling of the law, is contrarie to the full and perfect merite and obedience of Christ: for

1. If wee could haue perfectly kept the law, what neede was of Christ? and why should Paul abandon all his owne righteousnes Philip: 3, 8, 9. &c.

2. That

2. That that was impossible to the law, in as much, as it was weake, because of the flesh (see our imperfection) God sending his sonne, in the similitude of sinfull flesh, &c. Rom 8.3.

3. After our first reconciliation with God, Christ should be vnto vs vnprofitable and fruitlesse: because they who were reconciled and alreadie regenerated, might by themselues satisfie God, that they should not haue any more any neede of a Mediatour and intercessour: which to say, is in Scripture absurd.

Contrariwise our Aduersaries doe dispute.

1. He that loueth his neighbour, hath fulfilled the lawe; and loue is the fulfilling of the lawe. Romanes. 13. 8. 10. but the regenerate haue loue: therefore they do perfectly fulfill the law.

Ans. 1. It is one thing to fulfill the law in a certaine manner and after a sort, (that is, according to the measure of begun and imperfect obedience) and another thing to fulfill it perfectly. Whereof this latter agreeth to Christ alone, the other to the regenerate: therefore there is more in the conclusion, than

than is in the premiſſes. For if our Aduerſaries can ſhewe vs perfect loue in anie of the regenerate (ſuch a loue as is required Luke, 10, 27, Deuteronomium 6. 5.) then will we willingly yeelde vnto them the perfect fulfilling of the lawe.

2 God commanded not impoſſibilities: therefore wee may perfectly keepe the Commandements of God.

Anſw. God commanded not impoſſibilities, but to whom were they not impoſſible? to man before *his fall*, in the *integritie of nature*, and endued with the Image of God. But Paul ſayth that the lawe was impoſſible to man, after he *had fallen*, (Romans, 8, 3.) Therefore God is not to be accuſed, as if hee had commaunded things impoſſible to bee done, but wee are to bee accuſed, who haue loſt the abilitie and power to performe them.

Simile. A rich merchant buyeth a towe of a Noble man at a great price Now before the buyer paie the mony, he looſeth all his wealth by gaming, may hee that ſould it now bee accuſed, as if hee had made a cõtract with the merchant, which hee was not able to performe?

3 His Commandements are not grieuous, 1, Ioh, 5, 3. and my yoke is eaſie, and my burden is light, Matt, 11, 30

Anſ, 1, The Commaundements of Chriſt are eaſie to the faithfull, becauſe the regenerate doo obeye them with a willing

ling motion of the Holy-ghost, and not by constraint, &c. It is therefore a fallacie from that, which is spoken but in some respect onely to the same taken absolutely. 2, There is more in the conclusion, than in the premisses. For thus much onely followeth: the Commandements are easie, therefore Christians doe them not with griefe. And yet this willing and readie obedience dooth not comprise in it absolute and full perfection.

4 Those things, which are burdensome and impossible in the law, doe not pertaine anie longer to the regenerate, neyther are they tyed to them, but to the possible things onely.

Answer. 1. Seeing, that this is sayde without Scripture, wee may denie it with the same facilitie, that it is affirmed. 2, Paul acknowledgeth himselfe to be bounde to the Lawe of Concupiscence, that forbiddeth luste, which is one of the impossibilities in the lawe. Therefore the Antecedent proposition is false.

5 There

5 There bee in the Scriptures examples of perfect men: as, Hezekiah walked with a *perfect* heart. 2. King. 20. 3, the heart of Asah the King was *perfect*. 2. Chron. 15, 17.

Answ, 1, Perfection there is opposed vnto hipocrisie. It is therefore perfection not absolutely, but in some respect 2. This perfection of those Kings was imperfecte, For Hezekiah is in the same Chapter accused of sinne, and the punishments for sinne are denounced against him: And of Asah it is recorded, that he cast the prophet of the Lord into prison, and that he trusted more in the helpe of the Phisitians, than in the Lord, &c, It is then a bad sequele, to conclude from perfection in some respect and sort, to absolute perfection, which is without all spot.

6 Zacharie and Elizabeth were both iust, and walked in all the Commandements and ordinances of the Lord without reproue, Luke 1. 6

Ans, 1, It followeth not, they are sayde to bee iuste: therefore they are sayd to be iust by the workes and perfecte fulfilling of the law

lawe. 2, For they are sayde to bee iuste in some respect, that is for Christs merite. 3, Their righteousnes in a holy conuersation is opposed to hypocrisie. 4, They liued without reproofe before men, but they were sinners before God. For Zacharie sinned through vnbeliefe, and therefore was made dumbe. Therfore this reason is many waies faultie.

Simile. A sicke man thinketh himselfe sound, and yet cannot stand vpon his feet, his Phisitian, to let him see his disease, bids him walke, therfore he can walke.

7 If thou wilt be perfect, &c. Matth, 19, 21, therefore we may be perfect.

Answ. Christ in this place by these wordes conuinceth the young man of imperfection: so farre is he from decreeing and saying that perfection is possible; as was declared before Chap, 12.

8 The regenerate are called perfect. Let vs, as manie as be perfect, be thus minded. Philip, 3, 15. Among them that are perfect, 1, Corin, 2, 6, The Scripture maketh a man perfect, 2, Timoth, 3, 17.

Ans, 1, Paul speaketh of them, which do acknowledge Christ, not hypocritically, but truly, and are inflamed, not with an hypocriticall, but with a true zeale of amending their life, and he speakes of such a perfection, as befalleth

befalleth the Saints of God, who yet carie about with them the corrupt flesh. There are therefore foure termes; seeing that perfection in this argument is taken two manner of waies, first for sinceritie opposed to hypocrisie, and then for absolute and full perfection in everie point. 2, As concerning the place, (2. Timoth, 3, 17.) the Scripture containeth perfect instruction of a holy life. But it doth not hereof follow, that the regenerate are perfect. For no man liueth in all things according to the rule of the Scripture.

For example, the law is holy, the law is proposed to sinners. Therefore sinners also are holy

9 The sinnes of the regenerate are veniall sinnes, therefore they hinder not their perfection.

Answer, 1, They doe not therefore become no sinnes, because they be veniall sins; neither doe therefore cease to be contained vnder sinne as their genus, because they become of an other species, than other sinnes bee. 2, They are euen hereby conuicted of imperfection, because they be veniall, & haue neede of pardone, 3, No sinnes are veniall, in the Papists sense.

QVESTION,

QVESTION. 2.

The fond euasion of our Aduersaries doth giue occasion to this second question; whilest they denie that Concupiscence, and the first motions thereof be sinnes, or haue the nature of sinne; for they cannot but confesse that they remaine in the regenerate. Wee on the contrarie side affirme, that both Concupiscence it selfe, and also the first motions thereof, are sinnes in the regenerate: and that for these reasons following.

(1) To whatsoeuer thing the definition of a thing agreeth, to the same agreeth the thing defined; but the definition of sinne agreeth to Concupiscence; therefore the thing defined, which is sinne, agreeth to it too.

1, Sinne is the transgression of the lawe, 1, Iohn 3, 4. But Concupiscence swarueth from the lawe, Therefore Concupiscence is sinne.

2. The wisedome of the flesh is not subiect to the lawe of GOD, neither indeed can bee Romans, 8, 7. But concupiscence rebelleth

rebelleth against the lawe of God, Rom. 7, 23. therefore it is a sinne.

The name of sinne is expressely attributed to concupiscence. (2)

1, Whilest it is forbidden in the tenth Commandement.

2, Let not *sinne* raigne in your mortall body, that yee should obey it in the *lusts* thereof Rom, 6, 12. Note. Paul calleth concupiscence sin, Rom. 6 fiue times. Rom 7, six times. Rom, 8, thrise.

3, I knew not sinne, but by the lawe: for I had not knowen *lust* or concupiscence, except the lawe had said, thou shalt not *lust*, Rom, 7. 7.

4, *Sinne* tooke occasion by the commaundement, and deceiued me, Rom, 7, 8, 11.

Because termes æquiualent to sinne are attributed to Concupiscence. (3)

1. An *euill* present with vs, Rom, 7, 8, 21.

2: A thing not good, Rom, 7, 18.

3. The flesh lusteth against the spirit, Galat, 5. 17. which is enimitie against God. Rom, 8, 7.

4, Therefore Paul teacheth vs to crucifie Concupiscence, or the luste of the flesh Galathians, 5, 25.

The

(4) The first motions of luste or concupiscence, and other bad affections, are condemned as sinnes.

1, Of *anger*, Christ saith, whosoeuer is angrie with his brother vnaduisedly, shall bee *culpable of iudgment*, Matthew, 5, 22.

2. Of *hatred*: whosoeuer hateth his brother, is a Man-slayer, 1, Ioh. 3, 15,

3, Of the first motion of Concupiscence vnto wantonnesse, Christ sayth whosoeuer looketh on a woman to lust after her, hath committed adulterie with her alreadie in his heart, Mat. 5, 28.

Contrariwise our aduersaries doe reason thus.

1. There is nothing, that bringeth damnation, in them which are in Christ Iesus. Rom. 8, 1. But sinne is a thing that causeth damnation. Therefore sinne is not in the regenerate, and consequently Concupiscence, seeing it is in the regenerate, is no sinne.

Ans. All sinne deserueth damnation, but it bringeth not damnatiō to any, in whom it is pardoned,

pardoned, as it is in all the children of God, & that is Paules meaning, that there is nothing that shall cause damnation, in them which are in Christ Iesus, because that which is damnable in them of it selfe, is made veniall for Christs sake.

2 Christ hath purged all our sinnes. Heb. 1. 3. Therefore concupiscence in the regenerate is not sinne.

Ans. This is a monstrous and misshapen reason; for by the like argumēt, because Christ hath purged all sinnes: therefore neither adulterie, nor manslaughter should bee sinnes any more.

3 Christians regenerate are sanctified and washed from their sinnes and offences. 1: Cor: 6: 11. therefore they haue no sinne, and consequently Concupiscence in them is no sinne.

Ans. 1. There is more in the Conclusion, than in the premisses, for this only doth follow: they are washed and sanctified: therefore their sins are not imputed to them. For if they were not sinnes, they had no neede to bee washed

from them, 2. Washing from sinnes, doth not cause, that they should not be, but it respecteth the guilt of sin, which is taken away: otherwise the regenerate should not sin any more, which sauoureth of the error of the Anabaptists. And maruaile it is, that our Aduersaries dare come into the light with such toyish fooleries.

The Anabaptisme of the Papists.

4 Concupiscence, if it be ouercome, as it is in the regenerate, giueth but matter of victorie and glorie vnto them, therefore it is not sinne.

Ans. 1 It were a shamefull argument, for by the like reason, Satan should not sinne, because if hee be ouercome, hee doth but yeeld vs matter of reward, 2. It is a fallacie from that which is a cause by accident; not of it selfe: for we may not say that Concupiscence is not sinne by his owne nature, because the conquest of it yeeldeth vs matter of glorie.

5 If concupiscence be sinne, then all sinnes bee equall, and be a like sinnefull.

Answere, 1.

Though we keepe the iust degrees of sinnes, yet

yet sinnes of the lowest degree, cease not to be sinnes: and qualities in the smallest degrees doe not, because of their smallnesse, cease to be such qualities, as they by nature are, 2, The consequence of the argument should bee this: If concupiscence be a sinne, then all men are sinners before God, but this conclusion liketh not our Aduersaries.

6 Sinnes are not sins, vnlesse they bee voluntarie, but Concupiscence is not voluntarie: therefore, &c.

Ans. 1 The theologicall knowledge of sinne is not to be learned out of Aristotle, or Baldus, but out of the holy Scripture, which reckoneth Concupiscence and inuoluntary sins amongst sinnes. 2, And according to this definition of the Papists, Concupiscence is a sinne, for though it be not done by the consent and will of the spirit, yet it is voluntarie in respect of the flesh, (Rom, 7, 25,) 3, It is a proposition deliuered by Aristotle himselfe, that those things be done of vs willingly, the beginning & cause whereof was in our selues: as if a drunken man cõmit any fault in his drunkénes,

By this reason originall sinne should be no sinne.

*Ethic. Nicom. lib. 3. c. 5.

when he knoweth not what hee doth, and cannot auoid it, yet he is to be accounted to doe it willingly; because himselfe was the cause of his ignorance & disabilitie: so by nature God made vs able to keepe his lawe, wee through our fault haue lost this abilitie, & haue brought vpon our selues a necessitie of sinning: which is therefore voluntarie in vs, because our selues were the cause thereof.

7 Concupiscence, when it hath conceiued, bringeth forth sinne, Iames, 1.15. therefore Concupiscence it selfe is not sinne, but the cause thereof.

Ans. 1: Iames speaketh of actuall sinne: and in the meane while he doth not acquitte concupiscence of the name of sinne: for if therefore concupiscence be not sinne, because that, which springeth from it, is by Saint Iames called sinne, then neither can concupiscence bee a sinne in the vnregenerate, which is absurde. *2*, Seeing euery thing doth beget and bring forth his like (to insist in the metaphore of S. Iames) certainely concupiscence, which bringeth forth sinne, is it selfe sinne also. And that which

maketh

maketh an other to be so, is it selfe much more so: but concupiscence doth tempt and entise vs to sinne, as saint Iames saith in the same place, therefore &c,

8 Concupiscence is in the Scripture called sinne improperly; as Christ also is called sinne, 2. Cor. 5.21.

Ans. 1. Why wee should not take the worde sinne in his proper signification in the place alledged (2. Cor. 5. 21.) the text giueth vs reason, when it saith, That God made him to be sinne for vs, which knew no sinne, but there bee noe reason why, when wee speake of concupiscence, wee should change the proper signification of the word into an improper, 2. Neither is it in the place of Paul, an improper speech, but a manner of phrase borowed from the Hebrewes, wherein the worde sinne is taken for a sacrifice for sinne: therefore our Aduersaries doe bewraie their great ignorance.

9 Blessed is hee, in whose spirit there is no guile Psal. 32, 2. therefore Concupiscence is not a sinne in the righteous.

Anſ. 1. To be without guile is oppoſed vnto hypocriſie, and nothing els is meant, but that the righteous are of a ſingle & vpright heart. 2. It is a fallacie of diuiſion, whiles the thinges, that goe before, are ſeuered from thoſe that follow after, for the whole verſe is this. Bleſſed is the man to whome the Lord *imputeth* not iniquitie, and in whoſe ſpirit there is noe guile: therefore if ſinnes be not imputed, yet they are not in the man, though they be not imputed vn to him.

10 The fathers denie, that concupiſcence is a ſinne.

Anſ. They denie it to be ſinne according to the ciuill definition, where the will conſenting and the act performed and conſummated is vnderſtood: not according to that definition, which is taken out of Diuinitie.

CHAP. 14:

Of the Number of the Sacraments.

We denie not, but that the ancient writers did vſe the word Sacrament ſometimes (but in a very general ſignification) to note other things by, than Baptiſme & the Lords ſupper, partly for reuerence, & partly for

for ſome miſterie in the thing. But the queſtion is of the more ſtricte and moſt proper ſignification of the word Sacramēt, in ſuch ſort as it agreeth to the Lords Supper and to Baptiſme. Hereuppon the queſtion is, whether the other fiue papiſtical Sacraments (to wit Confirmation, Penance, Extreme Vnction, Order and Matrimony) be to be receiued vnto the number of Sacraments in ſuch ſort, as that they may haue the like autoritie, & the ſame definitiou of a Sacament with the other vndoubted Sacraments, and moſt properly ſo called. Our Aduerſaries contend for the number of their ſeauen Sacraments: but we admit not of that number, for theſe reaſons.

Becauſe that number of 7 Sacraments is no where mentioned in holy Scripture. (1)

Neither can there be any of the ancient fathers ſhewed who did preciſely reckē 7 Sacraments; and neither moe nor fewer. (2)

Wheras it is the power of God to ordain Sacraments, none of the other fiue Sacraments haue the words of Sacramentall inſtitution contained in the Scripture. (3)

Our Aduerſaries themſelues cannot (although their ſchoolemen haue toyled in it many waies but al in vaine) they cānot, I ſay, giue a general definition

definition of a Sacrament, which is not larger thē the thing defined (that is, so that it doth not admitte within the definition other things besides those 7. Sacraments) or els which is not straiter than the thing defined, (whiles they endeuour to exclude other things, which besides their 7. Sacraments doe arise out of their larger definition) that is, which is so framed, that there be not some of the 5. counterfeit Sacraments excluded by that definition. Heere our Aduersaries doe sticke in doubtfull plight, whiles they make the definition of a Sacrament either too large or too straite.

(s) Seeing those two, vndoubted Sacraments, the Lords Supper and Baptisme, doe admitte the same definition, and may be contained vnder one generall definition, so that whatsoeuer in that generall definition agreeth to the one, the same agreeth to the other also; why should the other 5 controuersed Sacraments, if they be truely and properly Sacraments, why shold they want this proprietie of a common definition, and why should they not be partakers of the same definition?

Con-

Contrariwise our aduersaries doe reason,

1 As there are 7 spirituall diseases, so there must bee 7 remedies and Sacraments. And as there be 7 cardinall vertues; so there must be 7 Sacraments, which conferre the same.

Answere 1.

These diseases and these vertues what euer they be, were in the time of the old Testament also. If therefore 7 Sacraments be necessarily concluded from the 7 diseases and 7 vertues, it will likewise follow, that in the olde testament there were neither moe nor fewer than seauen: but because the cõsequent is false, therfore the Antecedent is false also. 2, Besides, those diseases and vertues may either bee restrained to fewer, or extended to moe: these are therfore ropes of sande.

2 The number of seauen in the Scripture is an holy number, and is oftentimes vsed in mysteries the 7, Seales, Reuel. 5. 1. the 7 trumpets; Revel. 8. 6, the 7 starres & Candlestickes Reuel. 1, 13, 16, the 7 loues, Matt. 15, 34. the 7 eyes vpon one

one ſtone Zachar,3.9. and ſuch like both in the old & new teſtament,concerning the number of ſeauen,therefore there are 7 Sacraments.

Anſwere 1.

If our Aduerſaries would make a perfect ſyllogiſme,thus it ſhould be framed: whereſoeuer in Scripture there is the number of ſeauen, there the 7 Sacraments are prefigured &c. But this propoſition, as is cannot be proued,ſo it is ridiculous,and therefore our Aduerſaries keepe it cloſe. 2, Yea, not 7. but 70 Sacraments might by the ſame reaſon bee proued,ſeeing that the nnmber of ſeuentie is often vſed in Scripture.The captiuitie of Babilon endured 70 yeeres·there were 70 palme trees in Elim,Exod, 15.27, the pratiarches deſcended into Egypt with 70 ſoules, there were 70 Elders of the people, there are 70 yeares of our life, Pſal:90,10. Chriſt choſe 70 diſciples;we muſt pardon our brother that ſinneth againſt vs,ſeuentie times ſeauen times in one day,&c: It is therefore a fallacie taking that for a cauſe,which is no cauſe, whereof followeth no concluſion:

3,There

3 There are 7 principall orders in the Church. The first is of them that enter into it, whereto answearth Baptisme. The second is of them that warre and plaie the souldiers, and to this confirmation answereth. The third of them that resume strength and refreshing, in the Eucharist; the fourth of them that arise after a fall, by pennance. The fift is of them that depart out, with extreame vnction. The sixt of them, that minister and doe seruice in the Church, and hereto belong holy orders. The seuenth is of them, that bring in newe souldiers, by matrimonie: therefore needes it must be, that there be 7. Sacraments, and neither more nor lesse:

Answere,

These distinctions of orders, diseases, vertues, are speculations of idle braines, which cannot beget vs any Sacraments, for it should be proued by the holy Scriptures, that all these things haue the force and propertie of Sacraments, 2. Neither may the counterfeit Dionisius in his Ecclesiasticall Hierarchie rest content with this number of 7, for such reasons as these be:

4 The fathers haue giuen the name of Sacramẽt vnto other things beside Baptisme and the Supper

Ans. 1. Yet

Anſ. 1. Yet did they neuer preciſely define the number of 7 Sacraments to be neceſſarie, 2. Neither did they name other thinges Sacraments in the like ſorte, as they did Baptiſme and the Lords Supper, but either they called them ſo, for reuerence of the things, or for ſome myſtery in them.

A *particular Examination of the fiue Papiſticall Sacraments.*

Whether that the other 5 Popiſh Sacraments be to be called properly & truly Sacraments, (ſeeing that the word Sacrament is not contained in the Scripture) we can not better learne, than if the true properties of Sacraments be fetched from the definition and nature of the two proper and vndoubted Sacraments, baptiſme and the Lords ſupper. Wherby afterward, the agreeing or diſagreeing of the reſt of the Popiſh Sacramẽts, wil be made manifeſt. For this is a groũd without cõtrouerſie, ſo that it neither can, nor ought to bee refuſed of either ſide.

Now the properties of a true Sacrament (as they are taken out of Baptiſme & the Lords Supper) be theſe.

(1) There is required on outward ſigne, or viſible, materiall and corporall eſement, which may by a certaine and ſet rite and geſture, be handled vſed,

vsed and giuen.

It is required, that the Element and the rite haue an assured diuine commandement and institution. (2)

That it be an institution and commandemet of the New testament. (3)

That it be such an institution or ordinance, which is to last not only for a time, but to the ende of the world. (4)

That there be some promise of God, of the grace, fruite and effect of the Sacrament. (5)

That that promise bee not bare and naked, but ioyned vnto, and as it were clothed with that Sacramentall signe. (6)

That the promise be not of any sorte of blessings either Corporall or Spirituall, but of Iustification, Reconciliation, and the whole benefite of Redemption. (7)

That it be not a generall promise only, but such as respecteth *euery one*, euen *euery particular man* that vseth the Sacraments. (8)

These properties and conditions, seeing they agree to both the vndoubted Sacraments in all things; it must needes bee, that the other, if they be true Sacraments agree with them in the properties rehearsed.

Con-

Contrariwise our aduersaries doe reason.

1 The Apologie of the Augustane Confession doth admitt absolution and orders into the number of Sacraments, therefore themselues (the Autors of the Apologie) doe not obserue the properties proposed.

Ans. 1. They admitte them for Sacraments in a generall acception of the word sacrament according to which acception, the fathers called all those things Sacraments, whereby the generall promises of God were applied to euery seuerall man; in which the Ministerie may be called a Sacrament: It is therefore a fallacy from that which is spoken but in some respect onely, to the same taken absolutely in all respects, 2, But because Absolution and Orders doe want the visible Element, the Apologie doth protest, that it can endure they should be called by the name of Sacraments, so that they be made equall to *Baptisme and the Lords Supper*. Therefore the Apologie doth not speake of that signification of the worde Sacrament, where of wee heere dispute. And therefore there be foure termes in the argument.

2 The

[a The same Apologie protesteth that they will not contend about the word Sacrament, therefore it is friuolous to dispute thereof so exactlie.

Ans. Because the worde Sacrament is a thing not contained in Scripture, therefore the autors of the Apologie doe not brawle about the word: In the meane time the controuersie of the matter and thing signified by it, is not layd aside: that is, whether there bee one and the same reason and dignitie of Baptisme and the Lords Supper, as of the other, which ouer and besides these two, are by our Aduersaries graced with the name of Sacrament: They doe therefore but dallie by a fallacie from that is spoken in some respect onle to the same taken absolutely:

Nowe then let vs compare and examine the 5 popish Sacraments seuerally euery one by it selfe, by the proposed properties

1 *Confirmation:*

We cannot allow Confirmation for a Sacrament for these reasons following.

Because it hath no cõmandement frõ God, for there

there appeareth not ſo much as any ſteppes of commandement, or example in the holy ſcripture, wherby it may be certaine, that the faithful were annointed by the Apoſtles with the oile of confirmation, and that magically exorcized or coniured.

1 Philip is not ſaid to haue confirmed the treaſurer of Candace. Act, 8, 27, &c.

2 Neither is it written that Peter did it to the three thouſand Iewes that were conuerted, Act, 2, 40, 41, &c.

3 Neither is it read, that Paul confirmed any of the beleeuers with oile or Chriſme, in all the ſtorie of the actes of the Apoſtles.

2 There are abominations in the Popiſh confirmation.

1 That Exorcizing or coniuring of Chriſme is altogether magicall, whereby ſome legions of Diuels are coniured from the oile, ſuperſtitions, the ſigne of the Croſſe, and others, being annexed thereto.

2 It turneth to the diſgrace of Baptiſme, as if more grace were receiued in confirmation, than in Baptiſme, according to the doctrine of the Papiſts.

Con-

Contrariwise our Aduerſaries doe diſpute.

1, In confirmation there is the matter or element, oile, and the word of the Lord, In the name of the Father, &c. it is therefore a Sacrament.

Anſwere: 1. There is no commaundement of God, whereby wee are enioined to vſe oile, to confirme the mindes of the faithfull. 2, By the ſame reaſon, when wee ſay grace at dinner, there is the matter, meate, and the forme, the word of bleſſing it, or giving thanks: therefore by the ſame reaſon wee ſhould eate and drinke nothing but Sacraments. 3. There wanteth alſo the commaundement of God, whereby the word of bleſſing and conſecration is appointed and tyed to the viſible element. It is therefore a fallacie taking for a cauſe, that which is no cauſe, and heere bee brought partiall cauſes, not totall: part of thoſe thinges, that are required to a Sacrament, but not all.

2, The Apoſtles Peter and Iohn confirmed the Samaritanes, and Paul the Epheſians. Act. 8, 15, 17, and 19, 6.

Anſ. 1. We reade not one word that they

confirmed them with exorcized oile, or giving a blow on the eare, which is the Popish ceremonie. 2. The places alleaged do speake of the wonderfull gifts of the holy Ghost, which are ceased in the Church: but Sacraments ought not to cease, but and if our Aduersaries can bestow the admirable gifts of the holy Ghost by their confirmation, wee will also receaue their confirmation.

3. Christ instituted the Sacrament of Confirmation, and the consecration of the Chrisme, the day before he suffered.

Ans. 1. Let them, if they can, shew vs one sillable heereof in the whole storie of the Gospell. 2. Certaine writings, wherein such traditions are recorded, as beeing receaued from Christ, which are thrust vpon vs vnder the name of antiquitie, are counterfaits: neither are they warrant inough to make a new Sacrament.

4: Certaine persons were annointed with oile in the old Testament: therfore Christians ought to be confirmed with it.

Ans. 1. Our Sacraments ought by their beginning to be Sacraments of the new Testament. 2. Oile in the olde Testament was

a ſhadowing of the holy Ghoſt: but ſhadowes are alreadie ceaſed, therefore this is an inconſequent argument. 3, And, if oile may be tranſlated out of the olde Teſtament into the new, why ſhould not alſo all other the ceremonies of the Leviticall law, which Chriſt hath abrogated at his comming?

5. The beleevers were confirmed by the impoſition of the hands of the Apoſtles.

Answere. 1.

The Apoſtles laied their hands on the beleevers, that they might receaue the wonderfull gifts of the holy Ghoſt (as was aforeſaid) beſides it was to laſt but for a time, neither was it vſed towards all: for there were many thouſands of Chriſtians, on whom the Apoſtles laied not their hands: for thoſe wonderfull gifts were not beſtowed on all Chriſtians. And what is this then to Popiſh Confirmation? 2. Heere bee more termes than three. 1, Confirmation. 2, Sacrament. 3. Laying on of hands. 4. Ceremonies different from laying on of hands. 5. The beſtowing of the gifts of the holy Ghoſt. 6. The bare Popiſh ſpectacle of Chriſme or oile.

6. Christ confirmed the little children. Mar. 10: 16: therefore Confirmation is a Sacrament.

Anſ. 1. The Antecedent ſpeaketh of bleſſing and praier (ſuch a Confirmation as is vſed at this day in our Churches) neither is there any mention of oile: but the Conſequent ſpeaketh of a quite other thing, altogether different from the action of Christ: there ariſe therefore foure termes.

(2) *Penance;*

Repentance, though it bee neceſſarie for all men, yet it is not to bee counted among the Sacraments, for theſe reaſons.

(1) Repentance was commaunded, and was neceſſarie in the olde Teſtament alſo: but our Sacraments ought to be the inſtitutions of the new Teſtament.

(2) Seeing in the olde Teſtament (where alſo was repentance) it was not reckoned for a Sacrament; why ſhould it now be?

(3) It wanteth a viſible element, ordained by God for Repentance.

(4) Thoſe ceremonies, which the Papiſts vſe in their penance (laying on of handes and

ſuch

ſuch like) haue no promiſe, that God will be effectuall, in vs by thoſe rites:

The Popiſh penance is polluted with manie humane traditions and corruptions, as ſhall bee declared in his proper place (Chap. 23) for which cauſe it deſerveth not the name of a Sacrament. (5)

Contrariwiſe our Aduerſaries doe diſpute.

1, penance is commaunded, Mar: 1, 15: Math: 3, 2. therefore it is a Sacrament.

Anſwer. 1.

It is a fallacie, for that there is not a ſufficient reckoning vp of the cauſes and parts requiſite to a Sacrament: for not ſome one or other partiall cauſe alone, is a ſufficient cauſe of a Sacrament. 2. By the ſame reaſon Charitie ſhould be a Sacrament too, for that alſo hath the commandement of Chriſt. Joh. 13, 34. and in other places.

2, Penance hath an outward element alſo, as the laying on of hands: therefore it is a Sacrament.

Anſ. 1. If the ceremonies of actions performed by the hand bee elements in the Sacraments; then in Baptiſme there will bee two elements, to wit, water and the laying to of the hands, or the waſhing of the childe by the hand of the Miniſter: which is abſurd: therefore the Antecedent is falſe. 2. The rite or ceremony of laying on of hands, is not commaunded in Scripture. 3. Neither can it be ſhewed, that the grace of God is tyed to the ceremonie. Neither doe we reade, that Iohn Baptiſt laied his hands vpon euery one of that innumerable multitude of men, whom vppon their repentance hee baptized.

3. In penance there is an application of the grace of God to euery one in particular: therefore it is a Sacrament.

Anſwere.

It is a fallacie, from an vnſufficient cauſe: for remiſſion of ſinnes is applied to euerie one in particular by faith, and yet it is not therefore a Sacrament. And as Papiſts ſay, the grace of iuſtification is applied to euery one in particular by good works: therefore

according

according to their opinion, the good works of the regenerate should bee counted amongst the Sacraments. And by this meanes what an infinite number of Sacraments shall we haue?

(3) *Order.*

Wee denie that Popish Orders are to bee accounted a Sacrament) if we speake properly of a Sacrament) for these reasons.

Because it hath no outward element. (1)

Because the rites, which are there woont to bee vsed, haue neither example of the Apostles, nor commandement of Christ; and therefore they haue no promise of grace to the receaver. (2)

Because those things, which are alleaged out of Scripture for their degrees of Orders, are very ridiculous. (3)

1. That Christ was Ostiarius, a doore-keeper, and so thereby did institute this degree of Orders, they triflingly proue, because he said. I am the doore: by mee if any man enter in, hee shal be saued. Ioh. 10. 9. And so their Ostiarij, the dore keepers in Poperie shall be that dore, by which we must

See Durandus in his book called *Rationale Diuinorum officiorum.*

must enter into heauen.

2. The degree of Lector or Reader they proue, because Christ did reade out of the booke of Isai. Luk, 4, 17.

3, They proue the degree of Exorciste, because Christ gaue power to his Apostles to cast out Devils. Mar. 6.7, 13.

4, The degree of A*colythites*, they proue, because Christ saide: Hee that followeth mee, walketh not in darknesse. Iohn: 8. 12.

5. The degree of Subdeacon is proued, because Christ when he washed the Apostles feete, was girded about with a linnen towell: Ioh: 13. 4.

6, They proue the degree of Deacon, because Christ did distribute the Eucharist or Communion to his Apostles, Math: 26 26, &c.

7, They proue the degree of Priesthood, because Christ was a Priest after the order of Melchisedech: because hee offered himselfe to his Father in his last supper: because there he ordained his Apostles to be Priests.

Because

Becauſe the rites of the popiſh ordination, a great part of them be taken out of the ould Teſtament, where the Prieſt was annointed with oile &c. Wherfore thoſe belong not to the Sacraments of the newe Teſtament, vnleſſe we would bring Chriſtians backe againe to Iudaiſme. (4)

Becauſe the end of the popiſh ordination is not intended and deſtinated to the preaching of the Goſpell, but to the offering of the ſacrifice of the maſſe, for the liuing and for the dead. Which how great an impietie it is, ſhall bee declared afterward in the chapter of the maſſe. (5)

Contrariwiſe our Aduerſaries doe reaſon thus.

1 The inſtitution of the miniſtery is contained in the Olde and New Teſtament. Therefore it is a Sacrament.

Anſ. 1. The maior propoſition, (which our Aduerſaries doe not ſet downe) is manifeſtly falſe, which ſhould be this: whatſoeuer is inſtituted in the Olde and New Teſtament, that is a Sacrament. 2; It is a fallacy from

from an vnsufficient reckoning vp of the causes; for it is not some one propertie of a sacrament, that can suffice, vnlesse there bee a sufficient cause brought, that is such a one, as consisteth of all the properties, which concurre to the making of a Sacrament, 3. There is more in the Conclusion, than in the premisses. For there doth no more follow, but that the Ministerie dependeth not vpon humane but deuine authoritie. 4, And by the like reason, (to answere them by an instance) the ordination of the Magistrate should be a Sacrament. For it hath his institution both in the Olde and New Testament.

2 Order hath a visible signe, the imposition of hands as appeareth by the ordination vsed of the Apostles. Therefore it is a Sacrament.

(*b*) * Though there be no certain cõmandement for imposition of handes, yet because we

Ans, 1, We answered a little before, that imposition of handes is not the Element or matter of a Sacrament. 2, We doo not reade that that ceremonie was euer commanded of Christ. 3, (*b*) And it is now in the liberty of the church to vse it, or not to vse it. But sacraments haue not Ceremonies which are left to

mens

mens liberty. Seeing thē heere be vnderstood sacramentall Ceremonies, both which are left, and which are not left to mens choise and libertie, there arise fower termes.

see that it was full vsed of the Apostles their so precise vsing of it, ought to be vnto vs in steed of a commandement. Calvin Iustitut. lib. 4. cap. 3 s. 16. How soeuer, there is no thing in it to make it the matter of a Sacrament.

3 The order of the Ministerie hath a promise of grace, that God will work effectually by the ministerie. Therefore it is a Sacrament.

Ans. 1. That promise respecteth rather the hearers, than him, that is ordained. For he may preach vnto others to their saluation and himselfe be a cast-away: but the Sacraments doe apply grace to him, that vseth them.

4 But wee reade that in Ordination grace is bestowed vpon them, which are ordained. As we reade of Timothy, 2. Timoth. 1, 6.

Answer. 1, The Apostles had the gift of miracles, and did giue the Holy-ghost miraculously by the imposition of hands, 2, GOD dooth vsually worke by the good meanes ordained by himselfe: and so dooth bestowe his grace vppon the person which was ordayned at the praier and

and requeſt of the whole congregation, gathered together in his name for ſo holy an exerciſe. Yet wee may not therefore thinke, that the impoſition of hands is a ſacramentall ſigne, which conferreth grace.

5 Auguſtine, writing againſt the Donatiſtes dooth call Order a Sacrament: as doo other of the Fathers alſo.

Anſ. 1. They did ſo in ſome ſort and reſpect, for the excellencie and reuerence of the miniſterie, which the Donatiſtes did debaſe. 2, The Fathers vſed the word Sacrament in a larger ſignification, than we here take it, as was ſayde in the beginning of this Chapter.

4. *Matrimonie.*

Why wee doe not account matrimonie for a Sacrament, theſe be our reaſons:

(1) Becauſe it hath no promiſe of grace of iuſtification.

(2) Becauſe by the ſame reaſon it ſhould haue been a Sacrament in the Olde Teſtament, which the Papiſts will not grant:

Becauſe

Becauſe if it were a Sacrament, then Sacraments ſhould bee amongſt infidells, and without the Church; which is abſurde, (3)

Becauſe it hath no viſible Element. (4)

Becauſe there is there no applying of grace. (5)

Becauſe our Aduerſaries doo ſo ſpeake of Matrimonie, that they leaue no place for it among Sacraments, calling it a carnall ſtate, wherein they that live, cannot pleaſe God; they ſay alſo that Prieſts are polluted by this ſtate. How then dare they call Matrimony a Sacrament, ſeeing their Eccleſiaſticall perſons doe abhorre it, as a prophane thing (6) Pope Syricius.

Contrariwiſe our aduerſaries doe diſpute.

Paul calleth matrimonie a Sacrament, Epheſ. 5, 32.

Anſ. 1, The Papiſts tranſlation is corrupt the worde in the Greeke, ſignifieth a myſterie or ſecret. 2, Paul ſayth not of mariage, that it is a myſterie, but of the ſpiritual coniunction of Chriſt & his Church as hee expoundeth himſelfe, But I ſpeake concerning Chriſt and the Church.

2 Mariage

2 Mariage is honourable among all, and the bed without spott, Hebrewes 13, 4. But the bed should not be without spot, if there were not the Grace of the Sacrament.

They bee the wordes of Eckius in his Enchiridion.

Anſ, 1, The Miniſterie, Magiſtrates, Parents are honourable, and yet no Sacraments. 2, Here is a fallacie taking that for a cauſe which is not. For the bed is sayde to bee vnſpotted, not becauſe matrimonie is a Sacrament, but becauſe the religious Man and Wife dooth not defile the bedde with whoredome and adulterie: as the next words following do declare. 3, If the grace of the Sacrament doo make the bed ſpotleſſe, why do they not grant matrimony to their prieſts? why doo they eſteeme it more tollerable, for a Prieſt to bee a whoremonger and adulterer, than a married man? For ſuch Prieſts haue they tolcrated manie in poperie, when as they will not away with honeſt mariage.

3 Mariage hath the promiſe of eternall life For the woman ſhall bee ſaued by bearing of children, 1, Timoth, 2. 15.

Anſ

Anſ. 1, By this reaſon all married perſons, euen the infidels ſhould bee ſaued. 2, Paul comforteth women; that their ſorrowes which GOD layeth vpon them for a puniſhment, do turne to them to bee offices of their calling, & exerciſes of the croſſe, of a Sacrament neuer a word. 3 Paul ſpeaketh vpon ſuppoſition and with limitation; If they continue in faith, &c. Hee dooth not aſcribe ſaluation to matrimony, but onely dooth teach, that thoſe wiues ſhall be ſaued in the ſtate of wedlocke, who keep faith, godlineſſe, charitie, and chaſtitie. 4. Godly women, by perſeuerance in faith, loue, &c. doo ſanctifie their matrimonie; but ſacraments are not ſanctified by man, but on the contrarie ſide, men receiue ſanctification from the Sacrament.

4. The vnbeleeuing husband is ſanctified by the Wife. 1, Cor. 7, 14 Seeing therfore Matrimonie hath the power of ſanctifying, it is a Sacrament.

Anſw. 1. If this ſanctifying heere ſpoken of, pertaine to ſaluation, then it followeth, that infidels ſhall bee ſaued by their beleeuing wiues; which is abſurde; but if

to

to sanctifie heere signifie an other thing, then the argument falleth to the ground, 2, But there bee fowre termes; For in the Antecedent *holy* signifieth (after the phrase of the Hebrues) that which is granted and permitted as a thing that is lawfull to be vsed in holy manner (in which sense creeping things are saide to be purified, Acts, 10, 15.) but in the consequent it is taken for sanctitie or holinesse and iustification and renouation.

5 Matrimonie hath his institution & blessing from God, Gen. 2, 18, 22, 24. Therefore it is a Sacrament.

Anſ. That promise of blessing is not of the grace of iustification and reconciliation, but onely of a temporall felicitie. It is nothing therfore to a Sacrament, which is conuersant onely about the grace of reconciliation.

6 Matrimonie is a remedie or medicine (as the schoole-men speake) of a spirituall disease, to wit fornication, 1, Cor. 7, 2,

Anſ. 1, This is not sufficient to make it a Sacrament; becauſe it is a remedie against fornication

fornication. 2, Faith and praier are remedies against tentations: shall they therefore bee counted Sacraments?

(5) *Extreame vnction.*

We admit not of extreame vnction; because it neither hath the wordes of institution which is to continue in the Church, nor any certaine ordination of his rite, described by the circumstances thereof, nor the promise of grace of iustification, nor any other property at all of a true Sacrament.

Contrariwise our Aduersaries doe dispute.

1. Extreame vnction hath the outward element of oile; therefore it wanteth not the property of a Sacrament.

Ans. Vnlesse to this element there come the word, to destinate it to this purpose, to cō maund it, and to promise the forgiuenes of sinnes, and euerlasting life (of all which our Aduersaries can shew nothing in the Scripture) their oile of the sicke is no more to bee esteemed, than oile Oliue, which is provided to be sawce for a sallet of hearbs.

2: The Apoſtles did annoint many ſicke men with oile, and healed them. Mark. 6. 13, therefore Extreame vnction is a Sacrament, enioined by Chriſt to the Apoſtles.

Anſ: 1. That annointing was a temporarie thing, neither hath it any commaundemēt, that we ſhould do the like. 2. By the ſame reaſon the handkerchiefs of Paul (Act: 19. 12. and the ſhadowe of Peter, whereby manie ſicke men were healed (Acts. 15. 15.) ſhould be Sacraments. 3. The text ſpeaketh of miraculous gifts, which becauſe they endured but for a time, doe not come within the cōpaſſe of Sacraments.

3 Is any man ſicke among you? let him call for the elders of the Church, and let them pray for him, and annoint him with oile. &c. Iames. 5: 14.

Anſwer. 1.

Itfolloweth not: Iames ſpeaketh of oile, therefore of oile of Extreame vnction magicallie exorcized. 2. That annointing was not extreame

extreame vnction, but was for the recoverie of health; whereas on the contrarie side extreame vnction is administred in Poperie, to them which are readie foorth-with to die, when there is no hope of any recoverie. 3, The meaning of Saint Iames is, that praier should be made for the sick, that their sinnes may bee forgiven them, whereby they haue drawne sicknes vpon them: but thence ariseth no Sacrament. 4. Caietan no meane Cardinall among the Papists, saith this place cannot bee vnderstoode of extreame vnction, but of the miraculous annointing spoken of. Mark. 6. Whereof hee giveth three reasons. 1, Because Iames doth not say: Is anie man sicke vnto death, but simply, is any man sicke. 2, The end and effect heereof is the easing of the sicke: but of remission of sins he speaketh not but only conditionally: wheras Extreame vnction is not administred but at the point of death, & is directly intended for remission of sinnes. 3, Iames bids call for many Ministers to one sicke man, both to pray for him and to annoint him; which is much different from the rite of Extreame vnction. So one of their owne pillars hath

wyped them of two places at once. (This of Iames and the ſixth of Marke) which are the onely ſhewes of authoritie, the Papiſts haue for this forged Sacrament.

CHAP. 15.

Of Transſubſtantiation.

OVr Aduerſaries doe expound the ſacramentall vnion in the Euchariſt, to bee by manner of Tranſſubſtantiation; whereby they imagine, that after the words of conſecration, the elements doe altogether vaniſh away, and are changed into the ſubſtance of the body and bloud of Chriſt, ſo that beſides the bare accidents, which are ſeene, taſted and felt, there remaineth no whit of the elements in the Sacrament: but we denie that there needes any ſuch fiction of Tranſſubſtantiation for the making of the Sacrament of the Lords Supper: and that for theſe reaſons.

(1) The nature of a Sacrament requireth, that there be together an earthly and an heauenlie

lie matter: as Irenæus ſaith: or, not that the ſubſtance be changed, but that grace be adioined, as Theodoret ſpeaketh.

Becauſe there be other meanes of Sacramentall vnion, than by Tranſſubſtantiation alone: as is apparent in Baptiſme. (2)

Chriſt ſaith not; This ſhall bee made my body; or this is changed into my body: but, This is my body; to wit, by ſacramentall relation and vnion, as in other Sacraments. (3)

Paul, the heavenly Interpreter of Chriſts words, doth not admit Tranſſubſtantiation, but doth ſo interprete the ſacramentall vnion, that ſtil the viſible elements remaine. or the bread of the Sacrament after the conſecration, hee calleth bread ſtill: to giue vs to vnderſtand, that the ſubſtance of the bread remaineth ſtill. (4)

1, The bread (ſaith he) which we breake (that is, diſtribute after the conſecration) is it not the communion of the body of Chriſt. 1, Cor. 10. 16.

2. All we are partakers of one bread. 1. Corinth: 10. 16.

3. As often as yee ſhall eate this bread. 1, Cor: 11. 26.

4. Whoſoeuer ſhall eate this bread. verſ. 27.

5. Let a man examine himſelfe, and ſo let him eate of this bread. verſe, 28.

(5) So haue the Fathers explaned this myſterie, that they declare, that the elements remaine: as, Receaue that in the bread (ſpiritually by faith) which hanged vppon the Croſſe. Auguſtine.

(6) Theſe manner of ſpeaches in the Scripture are almoſt alike: God is man: This is my beloved ſonne. In which phraſes is noted the moſt neare and ſtraite vnion of the two natures in Chriſt (farre ſtraiter and more neare, than this of the Sacrament:) and yet is not concluded the tranſſubſtantiation of one nature into another, or the aboliſhing of either nature.

(7) Vpon the opinion of Tranſſubſtantiation many abſurdities doe follow.

1, So Chriſt ſhould be ſaid to haue a two-fold body or two bodies; whereof the one ſhould

ſhould bee taken from the virgine Marie, and the other ſhould be made of bread.

2. We ſhould not receaue the body crucified for vs, but a certaine other thing, which an houre before was not that bodie, but bread; nay, which a little before had no being in nature; which is abſurd and impious, contrarie to the wordes of Chriſt, whereby he promiſeth vs that bodie, that was given for vs, and that bloud, which was ſhed for vs.

3. Accidents are heereby made to bee without a ſubiect: as if when the ſnow is melted, the whitenes of the ſnow, ſhould remaine alone without a ſubiect.

4. Miſe, that gnawe the conſecrated bread, cannot gnaw bare accidents alone. Therefore either accidents are ſubſtances, that they may be ſubiect to the grinding of teeth, or the glorified body of Chriſt is ſubiect to elementarie paſſions and naturall ſufferings, both of which are moſt abſurd. The like queſtion may bee made concerning the burning of the Euchariſt:

what

what it is, that burneth? whether bare accidents? or the body of Chriſt?

5, Infinite ſuch other groſſe abſurdities may bee ſeene in the Writings of that famous man, *Wilhel. Holderus*, (*de more exenterato*) wherein are recited many other ſuch like things, according to the opinion of the Schoole men.

(8) Our Aduerſaries themſelues doe not beleeve that there is Tranſſubſtantiation.

1. And therefore they ſeeke out other and more goodly words, as annihilation of the elements, or a ceaſing of them to be, definition they call it.

2. Gerſon amongſt his reaſons for the communion vnder one kinde, bringeth this as a reaſon, why the cup ſhould bee denied to the people; becauſe the wine might bee corrupt, and turned into Flies and vineger. If the wine be truly tranſſubſtantiated, then can it not bee corrupted, vnleſſe wee will ſay, that Flies and vineger may be generated of the glorified body o Chriſt, or that they are generated of accidents, there being no corporeall matter or ſubſtance required thereunto.

3. Tranſſub-

3 Transſubſtantiation was not beleiued in the whole Church before(*)three hundred yeares: and this error at the length was ſpread further, and was confirmed by the Lateran Councell.

(*) I take it, this is a fault in the print, & that the Autor meãt to ſay. 1300 yeares, as ſ cẽtur: writers alſo do (Cẽt. 13. cap. col. 672) for in the 13th centurie after Chriſt, was the Councell of Lateran vnder Innocẽtius the 3d. whereof the Autor heere ſpeaketh: which was the firſt generall Coũcell wherein Tranſubſtãtiation was defined & ſo after generally receiued, howſoeuer for 400, or 500 yeares, before it was diſputed of, & maintained by ſome

Contrariwiſe our aduerſaries doe diſpute.

1, That which Chriſt reached to his Apoſtles, was the true bodie of Chriſt. Therfore the bread was turned into his body by Tranſubſtantiation.

Anſ, 1, There is more in the conſequent, than in the Antecedent. For it followeth not, Chriſt gaue his body to his diſciples: therefore there was his bodie in none other manner, than by Tranſubſtantiation. For it was in the ſacrament by ſacramentall relation and vnion, and receiued of the beleuers ſpiritually by faith.

2 Chriſt ſayde not: T*his* breade is my bodie; but he ſayde: T*his*, meaning thereby his body: ſo that the demonſtratiue particle, (This) is conſtrued and taken, not for the bread, but for the body. Heereby therefore he inſinuated, that the bread

bread was not then in the Euchariſt.

Anſ. 1. Then the ſpeach ſhall be this: this body ſhall be my body, which is idle. 2, This explication of Chriſts words cannot ſtand with the doctrine of the Papiſts. For whereas they ſay, that the power of Tranſſubſtantiating is contained in thoſe fiue words pronounced (for this is my bodie) doubtles whē Chriſt tooke up the breade, and pronounced the word (This) as yet was made no Tranſſubſtantiation, and ſo the ſpeech ſhould haue bin of a *non ens*, a thing which had no being.

Hoc enim eſt corpus meum.

3 The worde (eſt, is) is a verbe ſubſtantiue, which noteth a beeing, or ſubſiſting; therefore there muſt needes be Tranſſubſtantiation.

Anſ. 1, By the ſame reaſon, it will as well follow: Chriſt ſaith, I am a vine; but the verbe (*ſum* or I am) is a verbe ſubſtantiue, which noteth the beeing and ſubſiſting of a thing. Therefore there muſt needes bee Tranſſubſtantiation of Chriſts nature into a vine. 2, It ſignifieth the beeing, but not the manner of the being. There is Chriſts body indeed, but not after a naturall manner of being by Tranſſubſtantiation, but after a ſpirituall by faith and ſacramentall vnion.

4 There

4 There must needes bee an Identitie, that the body may truly be predicated of the breade: (for it were not true that breade remaining the same, and a different thing from the body should be the body:) but an Identitie of the breade and body can bee no other way made, but by Transsubstantiation: Therefore, &c.

Ans. There needes no Identitie to make the predication true: for this propesition is true, the Lambe is the Passeouer, and yet the Lambe and the Passeouer bee not the same thing. For some things are affirmed of other, because they are really & formally inherent in them: & some things again are affirmed of other, because they haue an externall vnion and coherence, which is most vsuall in all the sacramental speeches both of the old & new Testament. Circumcision is the Couenant, the Rock was Christ. &c.

5 As that predication is vnderstood (Matth. 3) This is my beloued Sonne, that is, whatsoeuer ye see; is my beloued Sonne: so are the wordes of Christ to be vnderstood in the supper: as, This is my body, that is, that which yee see, is my body. So that the bread remaineth no longer bread.

Ans,

Anſwer, 1, Howſoeuer the predication be vnderſtood (Matthew, 3,) the contrarie will rather follow thereof. For by reaſon of the neare coniunction of the two natures in Chriſt, the one is predicated of the other in Concreto, but there is no Tranſſubſtantiation or changing of one nature into the other. 2, Chriſt was the Sonne of God both in reſpect of his deitie and of his humanitie. And therefore this ſpeach is nothing like thoſe of the Sacrament.

6 Seeing that the predication is changed (ſo that the breade is afterward not called bread, but the Lords bodie) it muſt needes bee that the ſubiect; (that whereof it is ſpoken) muſt bee changed alſo, & therefore there is Tranſſubſtantiation.

Anſwer, There is a great change, but it is of vſe and qualitie, not of ſubſtance. Therefore after the conſecration it is called bleſſed and holy breade, the communion of the body of Chriſt, and is not common vulgar breade. But it followeth not, there is a change, therefore by Tranſſubſtantiation.

7 Tropes

7 Tropes and figures are not to bee admitted in the wordes of the ſupper. For it is to bee ſuppoſed, that Chriſt would then ſpeake plainely without figures) but if Tranſſubſtantiation be not granted, there muſt needes be admitted ſome figure, Therefore, &c.

Anſw, All figures and improper ſpeeches are not obſcure, but they are, when they be vſuall and knowen, moſt cleare and ſignificant. Now there bee no other figures or tropes in the Lords Supper, but ſuch as are, and alwaies were vſuall in Sacraments, and familiarly knowen to the Church, 2, How will the Papiſts auoid a trope in thoſe words of Chriſt (Luk 22, 20) This cupp is the New Teſtament in my bloud? Is the cupp properly the Newe Teſtament?

8, Breade, before the conſecration the Fathers call breade; but afterward they call it the body of Chriſt.

Anſ, And ſo doo wee. For though it be in nature bread, euen after the conſecration,

as

as Paul oftentimes calleth it, yet is it ſacramentally the body of Chriſt.

9 In the liturgie of Saint Iames Tranſſubſtantiation is approued.

Anſwere.

This is a teſtimonie from a forged and counterfaite writing.

10 All things are poſſible with GOD; therefore Tranſſubſtantiation.

Anſwere.

From what GOD can doo to what hee will, is no good conſequence. It is a fond reaſon, to argue as Papiſts doo, from the abſolute omnipotencie of GOD, without his Word or Promiſe.

Heere

Heere follow certaine ſhiftes of our Aduerſaries.

1 Breade, after the phraſe of the Hebrues, is often taken for nouriſhment, ſo whereas the body of Chriſt is the nouriſhment of the ſoule, it may well be called breade by Paul, euen after the conſecration.

Anſ, It followeth not, breade in ſome places ſignifieth nouriſhment; therefore in the Lords Supper breade dooth not ſignifie bread. All theſe propoſitions be meere particulars: and therefore nothing followeth thereof.

2 Some things which haue beene changed in nature, haue kept their olde name in the ſcripture; as the Rod of Moſes, that was turned into a Serpent. So may breade after it is tranſſubſtantiated, keepe the name of breade.

Anſ, 1, They ſhould firſt proue that there is Tranſſubſtantiation, but this argument of the Papiſtes preſuppoſeth Tranſſubſtantiation, which we denie. It is therefore a begging of the thing in queſtion. 2, They bee meere

meere particulars, from which nothing will follow.

3, The Ancient Church admitted of the Phraſe (Sub ſpecie) that is vnder the ſhape or Accidents. Therefore they intimate hereby, that the breade and wine remaine not.

Anſ, Our Aduerſaries trifle with an æquiuocation of the worde (Species). For the Fathers tooke it, for the one part or kinde of the outward Element in the Sacrament, as it is alſo meant in that queſtion betweene vs and the Papiſts, whether the people are to receiue (*ſub vtraque ſpecie*) vnder both kinds, that is both the breade and the wine; not vnder both accidents, which were a ſenſeleſſe ſpeach: but they take the word (Species) for a ſhape or accident, which the Fathers meant not.

CHAP.

CHAP. 16.

Of the adoration, inclusion, and carying about of the Eucharist: as also of the Sacraments out of their vse.

THe adoring, carying about, and shutting of the Eucharist in a boxe, vseth to bee glosed with this colour especially, among the Papists: for that they say, that the Eucharist is and remaines a Sacrament besides and out of the vse thereof; turning that into an argument or proofe, which is a controversie: therefore are wee also to make a question heereof.

Question. 1.

Whether the Eucharist remaine a Sacrament out of the vse thereof: We denie it for these reasons.

Because, seeing Sacraments are actions, they consist onely in vse and action, that they may bee Sacraments: which action and vse ceasing, the Sacrament it selfe ceaseth also. (1)

Seeing our Aduersaries themselues doe not account, Baptisme to bee a Sacrament, out of his vse, (as in which the wordes (2)

of the action are contained in the institution) and moe wordes of the action doe concurre in the Lords Supper, than in the institution of Baptisme, much lesse also may the Eucharist remaine out of his vse, than Baptisme may.

(3) Where the whole action is not, neither is there the whole Sacrament: but when the Consecration is rent and seperated from the communicating or receauing, there is not the whole action: neither is there therefore the whole Sacrament.

(4) Christ doth prescribe a certaine end and vse; Eate, drinke. Christ instituted this vse for this Sacrament; wherefore, this vse ceasing, the Sacrament ceaseth also.

Contrariwise our Aduersaries doe dispute.

1. When Christ pronounced these words (This is my body) the Disciples had not eaten as yet; and yet the words of Christ were true then, before they did eate, therefore it was a Sacrament also even before, and without the vse thereof.

Ans. 1. If we made the action and vse onelie to consist in eating and drinking, then the

the argument would follow: but we doe not define that action to conſiſt onely in eating and drinking, but in doing all thoſe thinges, which Chriſt either by his example or commaundement bids vs doe: as namely, to receaue the bread, to breake, bleſſe, diſtribute and eate it, to giue God thanks, and to ſhew the Lords death. It was not therefore out of the vſe of the Sacrament, when Chriſt reached the bread to his Apoſtles.

2. Luke omitteth theſe wordes; Take, eate; intimating thereby that the body of Chriſt is in the Euchariſt out of the vſe thereof.

Anſwere. 1.

By a fallacie of Diviſion thoſe things are ſevered aſunder, which ought out of foure rehearſalls of the inſtitution, to haue beene ioined together: for that which Luke omitted, the other two Euangeliſts, and Paule haue ſupplied. The whole action then is not to bee taken from ſome one of them alone, but iointly and together from them all. 2. They conclude heere any thing of everie thing: for what coherence is? Luke omitted ſome words, therefore he did omit them for

none other cause, but to shewe, that the Sacrament out of his vse, is neuertheleſſe a Sacrament.

3. Christ saith: *this is*; he saith not; It shall bee made my body hereafter, to wit in the eating.

Answere. 1.

It was answered a while agoe, that the action and vse doth not consist in eating alone; And therefore in the acte of the Supper, the bread is rightly called the bodie of Christ, even before the eating; that it shall not be needefull to say; This shall bee made the body of Christ. 2, And Christ in these wordes would simply say this much: I giue you my body to be eaten.

4 If the Eucharist bee not a Sacrament out of his vse, it would followe, that not the wordes of Christ, but our vse doth make a Sacrament.

Answere. 1.

Christs will (whom wee ought to obey in eating and drinking) maketh the Sacrament, and not our vse. The vse of the Sacrament therefore relyeth vpon the words of institution: and how then doe wee ascribe it to vs, and not rather to the word of Christ, while

we,

wee doe that, which is commaunded by the wordes of Christ. It is therefore a fallacie supposing that to bee a cause, which is none.

5. In the Primitiue Church the Deacons were woont to carie parts of the Eucharist to the sicke: therefore the Eucharist remaines a Sacrament out of the vse.

Anſ. These parts were caried to the sicke, that they should take them and eate them, as Communicants and partakers of the common action, according to Christs institution: and therefore that was not out of the vse of the Sacrament. It is therefore a loose conclusion from the Sacrament in vse, to the Sacrament out of his vse.

6. Ecclesiasticall writers doe report, that some were wont to carie the Eucharist home with them and to reserue it.

Anſ. 1. And it may be doubted, whether they did well or no: 2. Other mens abuse doth not make a rule for vs, and impose a necessitie to doe or approoue the like. And the Reader may heere obserue that the Papists doe vsuallie in their Sophisticall reasons suppresse that proposition, which is

weake and lyable to open exception; as knowing that they cannot proue it: but this is not to deale sincerely with the Church of God.

7. But when afterward, some daies being passed after the consecration, they did (in the time of persecution) eate the consecrated bread, which they had reserved, who would denie but that they receaued the body of Christ, especially being, as they were, so deuoutly affected?

Ans. 1. Wee may not make rules of those things, which happen in case of necessitie. 2. Neither may we thinke, that those deuout Christians, in that agonie of persecution did receaue the reserved Eucharist without the memorie of Christs passion, without godly praiers, and giving of thankes. All which seeing they belong to the vse and action of the Supper, it may not bee saide that they receaued the Sacrament out of the vse. And the elements, which they vsed, were destinated to the vse of the Lords Supper.

Question. 2.

VVhether the Eucharist bee to bee adored.

Our

Our Aduerſaries doe adore it with diuine worſhip onely due to God, not onely in the vſe therof, but out of the vſe too, in their Oratories, and in publicke proceſſions when it is caried about. We ſay that the Euchariſt is to be reverenced, as an holy myſterie, but not to bee adored or worſhippeed; and that for theſe reaſons.

Becauſe the Sacraments doe conſiſt of an earthly and an heavenly matter: therefore when the Sacrament is adored, the element and the earthly matter is adored: which is *Artolatria*, a worſhipping of bread. (1)

Out of the vſe, the worſhipping of the Euchariſt is more abſurd Idolatrie: for out of the vſe, Sacraments ceaſe to bee Sacraments; and ſo they worſhip bread, which is not ſo much as holy or ſacramentall bread. (2)

True adoration cannot be without faith. (Romanes, 14. 23.) and faith is not without the word of God. (Romaines, 10. 17.) Seeing then we haue no word, whereby we are bidden to worſhip the Euchariſt, faith falleth, which is the primarie ground and ſtay of adoration. (3)

(4) If the Eucharist bee to be adored, then by the like reason Baptisme should bee adored too, because of the presence and effectuall operation of the holy Ghost. But our Aduersaries denie this latter, and therefore wee the former.

(5) When Christ reached the Eucharist to his Disciples; wee doe not reade any where, that the Apostles rose vp, and worshipped the Sacrament: which out of doubt they would haue done if the Sacrament should haue beene adored.

Contrariwise our Aduersaries doe reason.

1. Transsubstantiation takes away all occasion of Idolatrie: therefore (say they) wee are vniustly accused of Idolatrie.

Ans. 1. Transsubstantiation is a principle simply false: therefore it is a begging of the question. 2. If Transsubstantiation were granted, yet it could not bee prooved that it should haue place out of the vse of the Sacraments: these are therefore rotten and ruinous foundations.

2. If it bee rightly adored in the vse, why not rightly also out of the vse.

Ans.

Anſ. Becauſe the Sacrament out of the vſe, is no Sacrament. As was declared a while agoe.

3, Whereſoeuer Chriſt is, there hee is to bee adored: but Chriſt is in the conſecrated hoſt, therefore he is to be worſhipped in the hoſte.

Anſwer, 1, Wee worſhipp Chriſt in the Euchariſt, (for wee ſay at the Communion wee praiſe thee, wee worſhip thee &c.) but wee worſhipp not the Euchariſt, nor CHRIST as there carnally preſent. 2, The maior propoſition (as it is propoſed by the Papiſts) is not ſimply and in all reſpects true. For Chriſt was in Peter the Apoſtle, yet Peter would not ſuffer himſelfe to be worſhipped, Act, 10, 25, 26.

4. If the manhoode of Chriſt, (which yet is a creature) bee rightly adored becauſe of the hypoſtaticall vnion, why may not the bread be adored too, becauſe of the Sacramentall vnion.

Anſwere 1, There is great difference betweene the Sacramentall vnion and the perſonall vnion: the one maketh one

one person and subsistence, the other dooth not. 2, The flesh of Christ never subsisted by any proper subsistence of his own before the incarnation, but as soone, as it beganne to haue a beeing, it subsisted in the person of the Sonne of God, and that not by any proper subsistence of his owne. Hereof it commeth to passe that whosoeuer doth adore the Sonne of God, that is, the second person in Trinitie, the same dooth also rightly adore the flesh of Christ, which things seeing they be nothing so in the breade and wine of the Eucharist, the case is nothing alike, 3, The Sacramentall vnion is onely by relation, and may bee dissolued, the personall vnion is a most neare ioyning of two natures in one person, which neuer can be dissolued. 4, Concerning the worshipping of the flesh of Christ, wee haue the word and examples in the Scripture: but we want both for the worshipping of the Eucharist, as was saide a while a goe.

QVEST.

Qvestion, 3.

Concerning caryingabout, and incloſing the Euchariſt in a boxe, we deeme all thoſe things impious.

Becauſe they haue no commandement of God. (1)

Becauſe they are contrarie to the commandement, of eating and drinking the Sacrament. (2)

Becauſe in ſo doing, the ſacramentall action is pulled aſunder, to wit, the conſecratiō from the vſe and pertaking of it. (3)

The vſe of the Supper, is turned into an action altogether different from the inſtitution of Chriſt. (4)

The feaſt of *Corpus Chriſti*, and the carrying about of the Sacrament were now late brought in and ſet on foote by the Biſhops of Rome, about an hundred and an halfe of yeares agoe. (5)

If the commandement of Chriſt, concerning the true vſe of the Sacrament, were performed, there would remaine none occaſion of ſhutting vp and carying about of the Sacrament. (6)

There

(7) There bee no examples of the Apoſtles for it. For Paul who writeth to the Corinthians of the Euchariſt moſt exactly, yet doth not ſo much as in one worde mention anie ſhutting of it vp, carying it about or adoring it.

(8) Neither can there bee ſhewed in the purer primitiue Church, anie ſo much as a ſtep and token thereof.

CHAP. 17.

Of the Maſſe.

Note here the ende is to bee obſerued againſt ſōe of the Papiſts who peruert the ſtate of the queſtion in this diſputation and ſay that they ſtriue onely for

THe Papiſts haue turned the ſacramēt of the Lords Supper into a ſacrifice; wherein they offer daily, the conſecrated breade and wine to God the Father, for the ſinnes of the liuing and the dead. And moreouer they contend, that in the Euchariſt, there is not onely a ſacrifice of remembrance and thanksgiuing, but that there is alſo a propitiatorie ſacrifice. For ſo ſaith the Councell of Trent (Seſſ. 6. cap. 2. can. 3.) If any man ſhall ſay, that the ſacrifice of the Maſſe, is only a Sacrifice of praiſe and thankſgiuing, or a bare commemoration of the ſacrifice performed vpon

the

the Crosse, and not a propitiatorie Sacrifice, or the sacrifice of Eucharist, or thanksgiuing, these same are stracken with a curse by the counsel of trent

that it doth profit him alone that receiueth it, and that it ought not to bee offered for the liuing and the dead, for their sinnes, punishments, satisfactions and other necessities, let him bee accursed. But wee acknowledge no such visible Sacrifice in the Church, neither do we finde in scripture anie other propitiatorie Sacrifice besides the Sacrifice of Christ: and this sacrifice of the Masse, wee doe reiect for the reasons following.

Because to make of the Lords Supper a propitiatorie sacrifice for the liuing and the deade, is contrarie to the institution of our Lord Iesus Christ, and it is to disanull & peruert his Testament. (1)

1, Christ did not command to offer his body and bloud, but to eate and drinke them.

2. And there is not so much as one word in al the action and institution of the supper, which might inferre any mention of a Sacrifice.

3, Neither do we reade, that Christ offered himselfe in his supper (as if by his owne example hee would institute masse) for if hee offered himselfe to his heauenly Father

Father in his supper, then should hee not haue perfected his sacrifice, *with one oblation once made*, (Heb, 7, 27, & 9, 26., 28, and 10, 10. 14.) but with *a double* oblation *twise* made, namely, once in his supper, & once vpon the Crosse, which is false & absurd. But if he offered not himselfe in his supper (as it is most true, he did not) then neither can his example, which wee should follow, lay vpon vs the office of sacrificing:

4. Paul receiued of the Lord the institution of the Eucharist: but made mention of no sacrifice at all; which the Apostle, (especially seeing hee boasteth that hee had shewed all the councell of God. Acts, 20, 27,) ought not to haue omitted, if there should haue been anie respect of a propitiatorie sacrifice in the supper.

5, Paul bids vs, to shew the Lords death, not to represent it by a stagelike spectacle, not to sacrifice, 1, Cor 11, 26. For to shew the Lords death, and to sacrifice are things altogether different.

(2) The doctrine of the propitiatorie sacrifice

sacrifice of the Masse, dooth twhart the perfect satisfaction of Christ. For if CHRIST haue satisfied for the sinnes of al men with one sacrifice once offered, and that propitiation of his bee sufficient, what neede is there so often to iterate a propitiatory sacrifice in the Masse?

1, Hee (Christ, not the masse) is the propitiation or reconciliation, not onely for our sins, but also for the sins of the whole world, 1, Ioh. 2,2.

2, And therefore, vpon the crosse he cryed; It is finished. Ioh, 19, 30.

But the masse twharteth also the priesthood of Christ. (3) The Priesthoode of Christ is not commō to him with anie man.

(1) For Christ alone could offer himselfe for a propitiatorie sacrifice; neither could any man offer vp Christ, but hee himselfe alone. Therefore Popish priests, vnlesse they willingly say that they are new Christs, can not offer a propitiatorie sacrifice,

1, Christ did it once, when hee offered vp *himselfe*, Hebr, 7. 27.

2 Not

2, Not that hee ſhould offer himſelfe often. Heb. 9, 25.

3, Otherwiſe the maſſe-prieſtes ſhould bee Prieſts after the order of Melchiſedech, which agreeth to Chriſt alone.

4, Neither doth anie man take vnto himſelfe this honour, but hee that is called of God, as was Aaron. So likewiſe Chriſt tooke not to himſelfe this honour, to be made the high Prieſt, but he that ſayd vnto him &c, Thou art a Prieſt for euer after the order of Melchiſedech, Heb, 5. 4, 5. &c.

(2) It is repugnant alſo to the doctrine of the Prieſthood of Chriſt, in reſpect of the perfect and plenarie ſacrifice, which is not to be iterated. For herein is the prieſthood of Chriſt oppoſite to the Prieſthood of the olde Teſtament, that the ſacrifices thereof ought to bee iterated, but the ſacrifice of Chriſt had no neede to bee iterated.

1, Chriſt needed not daily, as thoſe high Prieſts (of the olde Teſtament) to offer vp ſacrifice, for his owne ſinnes, and then for

for the peoples: for that did hee once, when he offered vp himselfe. Heb. 7.27.

2. The lawe having the shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offer yeere by yeere continually, sanctifie the commers thereunto: for would they not then haue ceased, to haue beene offered, &c. Heb. 10.1.2.

3. After hee had saide: This is the Testament, that I will make with them, &c. and their sinnes and iniquities will I remember no more. Now where remission of these things is, there is no more offering for sin. Heb. 10.16.17.18.

4. Christ by his own bloud entered once into the holy place: and obtained eternall redemption for vs (not such a redemption as is to be iterated every day.) Hebrewes. 9.12.

5. Not that hee should offer himselfe often, as the high Priest entred into the holy place every yeere with other bloud, (for then must he haue often suffered since the foundation of the world): but now in the end of the world hath hee appeared once

to put away sinne by the sacrifice of himselfe. And as it is appointed vnto men, Once to die, and then commeth the iudgment: So Christ was once offred to take away the sins of many. Heb. 9, 25, 26. &c.

6. By the which will we are sanctified, euen by the offering of the body of Iesus Christ once made. Heb. 10. 10.

7. And euery Priest (namely of the olde Testament) appeareth daily ministring & oft times offereth one maner of sacrifice, which can neuer take away sinnes: but this man, after he had offered one sacrifice for sinnes, sitteth for ever at the right hand of God, &c. For with one offering he consecrated for ever them, that are sanctified. Heb. 10. 11. 12. &c.

If our Aduersaries say, that they offer the same & onely sacrifice of Christ: here let them see that there is not granted an iteration of the same sacrifices in the new testament.

(4) The sacrificing Priests, do daily as much as in them lieth, kill and crucifie Christ in the Masse: wherefore the Popish Masse is so much the more abhominable: which is indeede harsh to mans eares, but that it is true, will appeare by the places of Scripture following.

1, With

1. Without shedding of bloud is no remission. Heb 9:22.

2. Where a Testament is, there must be the death of him, that made the testament. Heb: 9,16.

3. If Christ must bee often offered, then should he haue often suffered. Hebrewes 9,26.

The Masse was vnknowne in the primitiue Church for some certaine ages: as shall afterward bee declared in particular, and as Maister Valentine Vannius hath proued in a seuerall booke published, and to this day neuer touched by any of the Aduersaries. (5)

Many Massing ceremonies, were of a certaine blinde zeale brought in out of the olde Testament shadowes forsooth mingled with the light. (6)

Contrariwise our Aduersaries doe dispute.

1. It is needfull, that the Church haue some visible sacrifice, to help man in infirmitie withall.

Answ. 1 No man denies, that we need visible helps, for the strengthening of our faith: but to faine, choose and appoint such sacrifices, is not in our power, but belongeth to God

alone. 2. Such visible helps and staies of our faith, God hath given vs in the Sacraments, wherewith it is meete wee should rest content, and not frame new ones at our owne pleasure.

3. Euery Priest is taken from among men. &c. that he may offer both gifts and sacrifices for men. Heb. 5. 1. Therefore it is needfull that the Priests of the Church haue some thing, which they may offer to God for sinnes.

2. Ans: 1. If the Apostle in this place had compared together the Priests of the olde Testament, and the Priests of the newe Testament, then the argument would followe. But he makes the comparison betweene the Priests of the olde Testament, and the Priest Iesus Christ, which was prefigured by them. This then is all that followeth: that it was necessarie that Christ should offer some sacrifice for our sinnes. And so there is more in the conclusion, than in the premisses. 2, Wee doe not reade any where in the newe Testament that there were Priests appointed, who should offer visible sacrifices: but there were ordained Ministers of the word and Gospell.

3 We

3. Wee haue an Altar. Hebrewes, 13, 10. therefore it is neceſſarie that we haue oblations alſo and ſacrifice.

Anſ. 1. This is a Paralogiſme of all Particulars, thus: In our Altar (which is ſpirituall) is required a ſacrifice: therefore it can bee no other ſacrifice, but that of the Maſſe. 2, It is a fallacie from that, which is ſpoken but in ſome reſpect, to the ſame taken abſolutelie: for the Apoſtle doth not ſimply ſpeake of euery ſort of ſacrifice, but treateth expreſſlie of a ſpirituall ſacrifice, ſaying: let vs offer the ſacrifice of praiſe vnto God, &c. verſe, 15. and, to doe good and to diſtribute, forget not: for with ſuch ſacrifices GOD is well pleaſed. verſe, 16.

4, Daniel prophecieth of Antichriſt, that hee ſhall take away the daily ſacrifice: Dan: 8, 11, and 11 31. But that cannot be vnderſtood of ſpirituall ſacrifices, of praiſe and thankſgiuing (which Tyrants cannot raze out of the hearts of men) but of the outward and viſible ſacrifice, which is the Maſſe.

Anſwer. 1.

Daniel ſpeaketh principally of Antiochus, who having defiled the lawfull wor-

ship of God, did abolish the daily sacrifice for the space of three yeeres and an halfe: & allegorically he speaketh it of the Antichrist of Rome, who hath abolished the true and sincere publicke service of God, and in the place thereof hath set his Idoll service. 2. There is more in the conclusion than in the premisses; for it followeth not: Antichrist shall abolish the daily sacrifice: therefore that sacrifice can bee none other, but the sacrifice of the Masse. whereas notwithstanding there be other, and farre truer sacrifices of Christians, which are abrogated and corrupted by antichrist, as the daily sacrifice was of old by Antiochus: such as are godly prayers (which are called sacrifices. Heb. 5, 7. Reu. 5, 8. and 8, 4.) which the Antichrist of Rome hath robbed Christ of, and commaunded them to be offered to Saints: such as are also the sincere preaching of the Gospell, and the right administration of the Sacraments; all which are in such horible sort, turned vpside downe, mangled and corrupted by the Bishop of Rome, that it may well bee said, that they are abolished, and that this prophecie of the abolishing of the spiritu all, true and most

The Popes of Rome are very carefull of the fulfilling of this prophecie: which notwithstanding themselues haue fulfilled long since very diligently.

most acceptable sacrifices to God, the daily sacrifices of Christians, is of a truth fulfilled in him.

5. The types of the olde Testament, of the dailie Sacrifice, did decipher the daily sacrifice of Christians, to wit, the Masse.

Answer.

The Sacrifices were types of that one and onely sacrifice of Christ, but not of the ministerie of the newe Testament, saue onely spiritually. (Hebr: 7, and 9: and 10, chapter.) But heere in this matter of the Masse, there is no strife concerning spirituall sacrifices: therefore the argument is of no force, seeing it hath foure termes.

6. Frō the rising of the sunne to the going down of the same, my name is great among the Gentiles, and in euery place Incense shall bee offered vnto my name, and a pure offering. Malachie: 1, 11. But there can be no purer offering, than the body and blood of Christ: therefore the Prophet speaketh of the sacrifice of the Masse.

Answere. Paul biddeth men lift vp cleane and pure handes in praier euery where: 1, Tī. 2, 8. (which is the same with that sacrifice of praier & invocation of Davids. Psal. 141. 2.)

There

There are therfore other ſpirituall ſacrifices, which are alſo called cleane. Heere is then a fallacie, *a non diſtributo ad diſtributum*, arguing by two particulars, as if the one were contained vnder the other, as a particular vnder his generall: for there bee moe ſacrifices of the new Teſtament, none of which is that one, which our Aduerſaries catch at: for beſide that one onely ſacrifice of Chriſt, there bee theſe alſo reckoned in the holy Scriptures.

1. The Miniſterie of the Goſpell. Rom: 15, 16.

2. The conuerſion of the Gentiles. Rom. 15, 16. Phil: 2, 17.

3, The Praiers of Chriſtians: Hebr: 5, 7: Revel: 5, 8, and 8, 4.

4, The ſacrifice of praiſe and thankſgiving Heb: 13, 15:

5, Liberality towards the poore, and for the maint: nance of the Miniſterie, Heb: 13 16, Phil: 4, 18:

6, Mortification of the olde man and renovation, Rom: 12, 1.

7, Endurance

7, Endurance of perſecution, or martirdome for the name of Chriſt, Philip, 2. 17.

Therefore if there were no where in the World anie popiſh or idolatrous maſſing ſacrifice, yet the prophecy of Malachie ſhould be neuertheleſſe fulfilled among Chriſtians by theſe ſpirituall ſacrifices. Now the ſpirituall ſacrifices of Chriſtians are called cleane, becauſe our heauenly Father dooth accept them for cleane and perfect for Chriſts merits ſake.

(7) The Paſcall Lambe was a type of the holy ſupper. But the Lambe was not onely eaten, but alſo offered. So it is requiſite in the Euchariſt alſo, not onely to eate but alſo to offer.

Anſw, 1, Thence this onely followeth, that our Lambe, CHRIST IESVS, was to be ſacrificed. But that we ſhould offer him, that by the type (which was fulfilled in Chriſt) cannot be proued. 2, Wee haue before declared that the rite of ſacrificing yearely was aboliſhed by the one onely ſacrifice of the true Lambe. 3, If all things that

that belonged to this type should be applied to the Lords Supper, then because it was needefull that the Lambe should bee killed, they shall make themselues a bloudy sacrifice in the masse: which our Aduersaries themselues holde absurd. 4, Yea, and that which is more, we reade no where, that the Paschall Lambe was offered or sacrificed, but that it was killed. For both the Hebrew word, and the Greeke word (which Paul vseth, 1, Cor, 5, 7) doth not alwaies signifie to sacrifice, but to kill. Therefore the Popish argument falleth to the ground.

the papists in their scarcitie of argumeats are driuen to runn to the Rabbins.

(8) There shall bee a handfull of corne in the earth, euen in the top of the mountaines, &c. Psal, 72, 16. Rabbi Salomon expoundeth these words of a kinde of Cakes in the daies of the Messias. Therefore the Psalme speaketh of the eleuation of the masse, wherein the breade is lifted vp aboue the shauen crowne of the Priest.

An, This is a scruile argument, to drawe the spirituall fertility and plentifulnesse of the Church to the propitiatorie sacrifice of the masse. But such as the matter is, such be their arguments.

9 Christ

9 Christ saith : *facite hoc*, but *facere* doth sometimes in the scripture signifie to sacrifice. Therefore it is all one, as if Christ had sayde ; *facio*, that is, sacrifice, *hoc* (this) that is my body.

Answ, 1, They bee meere particulars, whence nothing will follow. 2, The word (*facere*) when it is put absolutely without expresse mention of a sacrifice, doth never signifie to sacrifice, except in that verse of Virgils Bucolicks, *Cum faciam vitula pro frugibus, ipse venito*. But Virgill will not stablish a massing sacrifice. 3, And if the word *facere* in the holy supper doe signifie to sacrifice : and Christ spoke those wordes to all Christians, *Hoc facite in mei Commemorationem* (Doe this in remembrance of Mee) it will follow that all Christians ought to offer the massing sacrifice : and so all shall be Priests, though they be not oyled and shauen.

10 Christ saith : Hoc facite Doe this, to wit, that which you see mee doe. But Christ offered Himselfe then to his heauenly Father. Therefore he commaunded that his bodie should bee offered in the masse.

Ans, 1, The minor or second proposition is

is false, for if Christ offered himselfe to his Father in his supper after the manner of the masse; and the masse be (as the Trent councell defineth it) a propitiatorie sacrifice for the liuing and the dead, for sinnes, punishments, and satisfactions, and other necessities, &c. then was there at that time satisfaction made to the heauenly Father alreadie by a sacrifice in the supper, for the sinnes and punishments of men: and Chtist offered himselfe the second time vpon the altar of the Crosse, when there was no further neede, which required him so to doo: and the heauenly Father would haue one and the same debt twise paied vnto him: and those debts are payed the third time ouer at this day, while Christ is offered againe in the masse. But if Christ at length offered himselfe vpon the altar of the Crosse, it is false, that he offered himselfe to his Father in his supper. 2, The word *facite*, doe, in these wordes is referred to a certaine action, that is to the reiterating of the celebration of the Lords supper in the Church, of the blessing and distributing of the breade and wine, of the eating and drinking, of the remembrancing & shewing CHRISTS death

death, and of giuing of thankes for Gods benifits, &c.

11 Christ was offered in the supper after an vnbloudie manner, and vpon the Altar of the Crosse after a bloudie manner.

Anſ, If ſo, then was he not offered once but twiſe, which is contrary to the Epiſtle to the Hebrues, cap, 7, ver, 27, & 9, 28, & 10. 12.)2, And the ſcripture doth not anie where ſay, that Chriſt ſhould bee offered after vnbloudie ſort.

12 The diſtinction betweene a bloudie & vnbloudie ſacrifice, hath the ancient Fathers for Autors thereof.

Anſ, The auncient and purer Fathers diſtinguiſh betweene the bloudie ſacrifices of the Olde Teſtament, and the ſpirituall ſacrifices of chriſtians in the New Teſtament. But what is this to the viſible maſſing ſacrifice of the Papiſts?

13. Hee was offered, becauſe he would. Iſay 53,7. Therefore Chriſt is offered in the maſſe, and hee offered himſelfe in the ſupper.

Anſ:

Anſ, Who can chooſe, but laugh at ſuch a reaſon? firſt the tranſlation which they follow, is falſe, quite diſagreeing from the originall; and then doth it follow, that becauſe Chriſt was a ſacrifice vpon the Croſſe, that therefore he is ſacrificed in the ſupper?

214 Chriſt is a Prieſt for euer; therefore that he may for euer be offered, it muſt needs be, that he did inſtitute in his Supper an eternall ſacrifice, that is, ſuch as is dayly to be offered.

Anſ, 1. By this argument it would follow, that it ſhould bee neceſſarie, not that the Prieſts, but that *Chriſt* ſhould offer himſelfe daily: for not the maſſing ſacrificers but chriſt is the Prieſt for euer. 2, It would follow alſo (ſeeing they preſſe the word *Eternitte* or for euer) that the ſacrifice ſhould remaine to be offered ſtill in the World to come after the laſt iudgment. 3, The Apoſtle ſpeaketh of eternall efficacie and vertue of Chriſts Prieſthood, whereby, he one and the ſame to day and yeſterday, hath for euer ſanctified them which were to be ſanctified. Which while our Aduerſaries apply to their ſacrificers, there ariſe foure termes. 4, And Chriſt abideth neuertheleſſe a Prieſt for euer, although

though there bee nowhere anie ſacrifice of the maſſe. For 1, in ſanctifying vs, he bringeth vs to his Father. 2, He alwaies maketh intercession for vs. 3. He is able for euer to ſaue them, that come vnto him; which are all the offices of the high Prieſt.

how Chriſt is a Prieſt for euer.

15 Melchizedeck was a type of Chriſt: but Melchizedeck offered bread & wine. Gen, 14, 18, Therefore it muſt needes bee, that Chriſt offered his body and bloud in his Supper.

Anſ. 1, If it were true, that Melchizedeck offered breade and wine, (which yet is not true) nothing els would follow, but that Chriſt offered bread and wine, which our aduerſaries thēſelues would not grant. For they auouch that the bread and wine doth not remaine in the holy ſupper, but that they are annihilated & ſo tranſſubſtantiated, that nothing remaineth beſide the body & bloud of Chriſt. There are therfore 4, termes. 2, But neither did Melchizedeck offer, but brought forth (as the Hebrew word ſignifyeth) bread and wine for the refreſhing of Abrahams ſouldiers, as the text doth clearely teach. 3, Neither is Melchizedeck ſayde to bee a type of Chriſt in this, whether offering, or bring-

bringing forth of breade and wine: But first in respect of the name of Melchizedeck, the King of righteousnesse. Secondly, because hee was King of Salem, and Christ is King or Prince of peace. (Isay, 9, 6.) Thirdly because Melchizedeck was together both a King and a Priest, and so is Christ. Fourthly, because the progenie of Melchisedeck is not related, so is Christ a Priest for euer after the order of Melchisedeck (Psalm, 110. 4) All which, whereas the Epistle to the Hebrues dooth most clearely and distinctly say, yet it saith nothing of the masse. It is therefore a fallacie from that, which is spoken but in some respect onely, to the same taken absolutely and in all respects.

16 The text (Genes. 14, 18.) saith: *for* he was a Priest, but it is the office of Priests to offer sacrifices. Therfore Melchisedeck then offered breade and wine.

Ans, The hebrue text hath not the particle, *for*; but readeth thus; and he was a Priest of the most high God: and blessed him, that is, Abraham. There is then no reason of the consequence

consequence: Melchizedeck was a Priest, and blessed Abraham; therefore hee offered vnto God bread and wine: let the Papists at length be ashamed of such Paralogismes.

17. Paul compareth together the table of the Lord and the table of Devils: which comparison cannot be entire, (seeing there is an offering in the table of Devils) vnlesse there be also an offering in the table of the Lord 1, Cor. 10. 21. therefore there must needes be a sacrifice in the Lords Supper.

Answere.

In the place of Paule cited by our Aduersaries, it is not said, that the Heathen did offer on their tables sacrifices to Devils: neither that there was any offering at the table or celebration of the Lords Supper. But this Paul treateth of, that Christians cannot with good conscience both eate the body of Christ at the Lords table, and nevertheless in the banquets of the heathen, eate of those meates, which were offered vnto Idols: for all sacrifices were not wholly consumed with fire, but a good part thereof was reserved for costly banquets. And what make these

things for the confirming of the sacrifice of the Masse? 2. Bee it that at their tables, they offered those meates to Devils; how doth it follow, that there must needes be an oblation at the Lords table too? vnlesse they haue some strange Logicke to shew (contrarie to the olde receaved axiomes,) that thinges which are compared together, must needes agree in euery particular point.

18. The body and bloud of Christ bee propitiatorie for our sinnes. In the holy Supper there is the body and bloud of Christ: therefore the Masse is propitiatorie for our sinnes.

Answ. 1. The body and bloud of Christ is not in the sacrament, saue only sacramentally and spiritually, and therfore cannot be there offered. 2. By the same reason it would followe, that in euery place where Christ was on earth, there should be a propitiatorie sacrifice. The vertue and efficacie of Christs sacrifice doth at all times flow from the flesh of Christ, but it was made a propitiatorie sacrifice but once, and that vpon the Crosse; it is offered and given in the Supper; and receaved of the beleevers by faith. 3. There is a changing of the predication: for in the mi-

nor it is sai l: The body and bloud are in the Sacrament, in the conclusion: therefore the Masse is propitiatorie. Were it granted that their Masse were nothing but the Sacrament duly administred, & that the body of Christ were carnally there, yet there would no more follow but this, that in the Masse there is that, which is propitiatorie for sinnes. And if it be propitiatorie in bare being, why needeth it to be sacrificed, that it may be propitiatorie.

19. The Fathers of the Church called the Eucharist by the name of a sacrifice: therefore the Masse is a sacrifice.

Answer. 1. It is a fallacie heaping vp moe questions for one: for it is one question, whether the Fathers called the Supper a sacrifice (which is not yet sufficient for the purpose) and another, in what sence they called it a sacrifice, whether as the Papists meane it, or otherwise: 2 It is a fallacie from a thing spoken but in some respect, to the same taken absolutely: for the Fathers called it a sacrifice in some respect onely (as namely, 1. because all sacred rites may be called by the common word of the olde Testament, *sacrificia*, sacrifi-

ces, *quasi a faciendo sacra*, from doing holy & sacred actions. 2. Because in the Supper there is a commemoration of that one onely and true sacrifice of Christ, they gaue that name to the action from the more chiefe and principall respect. 3, Because of praiers, which were poured out in the celebration of the Supper, which are called sacrifices as was before declared. 4, Because of praise & thanksgiving, which were vsed in the celebration of the Supper, and are called sacrifices in the Epistle to the Hebrewes: 5. Because of their offering of first fruites, and food which they called ἀγάπας loue-feasts. 6, Because the spirituall sacrifices, faith, hope, charitie. &c, are exercised & stirred vp by the vse of the Supper.) 3, The Papists should proue, that the ancient Fathers ever taught, that the Masse is a propitiatorie sacrifice for the sinnes of the living and the dead: but this they will never doe.

20. The Church hath alwaies acknowledged the Masse for a sacrifice: therefore it is a noveltie to denie the Masse to be a sacrifice.

Answer.

The Antecedent is prooved false: 1, be-

cause

cause there is no Masse in the newe Testament. 2, Neither can it be shewed in the Primitiue Church, as was before alleadged out of the booke of Valentinus Vannius, who hath plainely proved, that the Popish sacrifice of the Masse was not in the Church of Christ for the space of 600 yeares or thereabout. 3, Because the chiefe thinges in the Masse are newe of late invention, and were heaped together at sundry times, one after another, some by one Pope, and some by another. And such novelties are iustly reiected by vs.

21. The Masse is an application, whereby that, which Christ merited for vs, is applied to everie man in particular.

Answere. 1:

It cannot bee said to bee any application, vnlesse it bee thereunto so ordained by God. Now wee haue a two-fold application onely of the merites of Christ, recorded in Scripture. Whereof the one is by the word and faith without any externall element; and the other by the elements and rites in the Sacraments ordained thereunto. But the Masse is a

thing altogether different from the Lords Supper: therefore it maketh nothing for the applying of Christs merite. Moreover, the Masse hath no testimonie from the Scripture of either of these manners of applying. Neither therefore doth it applie the merite of Christ. 2, And, because the Masse hath no cõmandement of God, it may not be lawfull for men to tye the grace of God to mans inventions.

22. In the Masse there is remembrance of the passion and death of Christ: therefore the Masse is to be reverenced.

Ans. 1. The remembrance of the passion & death of Christ, ought to bee done by the celebration of the Lords Supper, which Christ ordained and instituted, but not by the theatricall celebration of the Masse, which was not instituted by Christ. 2, The Papists striue not onely for the remembrance of the Lords death in the Supper, but for a propitiatorie sacrifice, as the Canon of the counsell of Trent hath it. There is therefore more in the consequent, than in the Antecedent.

23. There are many good things contained in the Masse: therefore, &c.

Ans.

Anſ. And there be very many idolatrous things contained in the Maſſe. And, Magick is therby made good, becauſe Magitians vſe good and holy wordes: for good mingled with evill doth not make that, which is evill, to become good, but that, which was good of it ſelfe, is corrupted by the evill: as when a man mingleth poiſon with good wine.

24. The Maſſe is a repreſentation of the death and paſſion of Chriſt. Now ſeeing a repreſentation doth worke more ſtrongly than a bare commemoration, the Maſſe cannot diſpleaſe God.

Anſwere. 1. Becauſe a repreſentation ſeemeth ſtronger and more forcible to men, it doth not therfore ſeeme ſtronger to God alſo: for my thoughts are not as your thoughts (Iſai: 55, 8.) 2. Seeing that repreſentation is a kinde of commemoration, they which contend for a repreſentation alone, are ſtricken by the Pope with a curſe, in the Canon before cited. 3. Neither doth the firſt Supper of Chriſt beare a repreſentation, in which Supper our Aduerſaries themſelues doe not admit of a repreſentation.

25. Luke maketh mention of the * Liturgie of the Apostles: Act. 13,2. therefore the Apostles celebrated Masse.

Ans. 1. The word Liturgie is vnderstoode of any service of God: and therefore their owne vulgar Authenticall translation rendreth it, *ministrantibus illis*, and our English accordingly, as they ministred to the Lord. 2. Seeing the most of the thinges in the Popish Masse are new, how, I pray you, doth the Masse sute with this allegation of the Apostles, who were dead sundrie hundreds of yeares before the Popish Masse was borne.

* λειτουργοῦντων αὐτῶν

26. We reade of many miracles, that were done at the Masse of the Papists: therefore it is not to be reiected.

If those miracles bee true, how chanceth it that now there bee no miracles done about the Masse, or very seldome, and those most false too.

Answer. 1. The most of those miracles are such, as the Papists at this day are ashamed of the bookes, wherein those miracles are reported. 2. The comming of Antichrist shall be with all power, and signes and lying wonders, (2. Thess. 2,9:) as Paul prophecied of him. Miracles without the word of God are not sufficient

ficient to proove articles of religion as wee reade, Deut, 13, 1, 2, 3.

27 Luther doth confesse the deuill suggested arguments vnto him, against the masse. Therfore to impugne the masse is diuelish.

Ans, 1, Luther describeth the conflict of his conscience, wherein Satan after his manner, laying a truth for his ground, endeuoured to build thereupon falsehood and desperation. Euen as the deuill tempting Christ, alleadged the holy Scripture, which vndoubtedly is true: But it doth not therefore follow that simply euery thing is a lye, which Satan bringeth in his tentations. For when hee obiecteth our sinnes against vs, certainely he speaketh a truth. 2, We oppose not against our Aduersaries either the authoritie of Luther, or the tentation of Satan, but the Word of God. Now the testimonies of Scripture which ouerthrow the masse, cannot be termed deuilish suggestions. Let them then answere vnto them if they can. Luther de missa priuata.

28 Our Aduersaries seek a shift, to wind themselues out of the danger of the thunderbolts of the Epistle to the Hebrues & say, that Christs bodie alwaies remaineth one; & therfore though it be daily offered

offered, yet it is alwaies the same, and but one only, and so it doth not anie waie swhaet the Epistle to the Hebrues.

Answ, 1. That is not the question: whether Christs bodie be one and the same. But here is the controuersie, whether that bodie, which is one and the same, be often to bee offered to God: seeing the Apostle to Hebrewes witnesseth, that that bodie was once onely offered, and that the offering thereof may not be iterated. There is then no connexion of the Antecedent & consequent in this paralogisme, 2, But neither do they offer the same bodie of Christ, which was offered vpon the Crosse, but an other bodie, which within a moment of time before was breade, if all bee true, which they faine of Transsubstantiation. But the true bodie of Christ was not breade. Therefore neither doo they offer one and the same body of CHRIST.

An

An appendix of other abuſes of the Maſſe.

The followers of Antichriſt haue transformed the Maſſe into a priuate action, wherein there is no communion, but the maſſe-maker onely receiueth the ſacrament, whileſt others, that be preſent onely looke on, who are perſwaded, that ſuch a maſſe benifitteth them neuerthelſſe, though they communicate not. But wee reiect this priuate maſſe for theſe reaſons. 1. Abuſe priuate maſſe. (1)

Becauſe the Lords ſupper, by thoſe priuate maſſes, which neuer were inſtituted by Chriſt, is changed into an action altogether diuerſe and different from the firſt inſtitution. (1)

Chriſt gaue not onely a bare ſpectacle to his diſciples in his firſt ſupper, but diſtributed his bodie and bloud to them to be eaten and druncken. Priuate maſſes therefore haue no agreement with the action of Chriſt. (2)

That appellation of the Lords Supper vſed by the Apoſtles (the breaking of breade) (3)

which

which is nothing els, but by a hebrue phrase, the distribution of it, sheweth, that in the primitiue Church in the celebration of the supper, there was a communicating, & that priuate masse was altogether vnknowen.

(4) The same is meant by the wordes of Paul; we are all partakers of the same bread, 1, Cor, 10, 17, If the Corinthians were partakers, then doubtles they were not bare beholders of some priuate masse.

(5) That which Paul speaketh of the abuse of the Supper among the Corinthians: euery man taketh his owne supper afore, & one is hungrie, and an other is drunke, 1, Corin, 11, 21. May, not vnfitly, be applyed to the priuate masse, for a certaine likenesse betwixt them. For what more like to this abuse than is the priuate masse, wherein the looker on hungreth: the masse-maker hath his priuate banquet, though he be not drunken, vnlesse perhaps of the former dayes ryot?

Contrariwise our aduersaries do dispute.

1, There is mention made of a priuate communion euen in the histories of the primitiue Church.

Ans, 1, Priuate communion at that time

was

was a thing much differing frō priuate masse now a dayes. For from the beginning whilest persecution did still rage, and the Christians were therfore inflamed with great zeale, the whole Church did vse to celebrate the Supper euerie day. But after persecution ceased, the zeale of Christians was by little and little abated, so that afterwards they did cōmunicate onely vpon the Lords day. In the meane while they of the cleargy and the ministers of the Church kept the custome of the dayly communion. And this Communion, when they of the laitie were absent, began to be called a priuate Communion, and that which was celebrated on the Lords day, was called a publicke Cōmunion. It is therefore a frivolous argument, & altogether frō the purpose, whilest our Aduersaries argue from the priuate receiuing of the Lords supper to the priuate sacrifices of the Masse (so making foure termes.)

2 Those which are the lookers on in priuate masse, do communicate spiritually. Therfore they want not the fruite of the masse.

Ans, 1. We speake of the sacrament and sacramental eating, & our Aduersaries alleadge spiritu-

spirituall eating. There are therefore in this argument foure termes, 2, That spirituall communion may bee by faith alone, euen out of the masse and communion. Therefore it is nothing to the masse.

3, This is the nature of the ministerie, that the benefits of God bee by it applyed vnto men. But priuate masse is a part of the ministerie. Therfore by it there is application Made to the standers by.

It suffiseth not that a Preacher preach to himselfe without hauing any hearers: so neither sufficeth it, that the masse-maker alone communicate for others.

Ans, 1, The minor proposition is false, becavse our aduersaries cannot free their publicke masse, much lesse their priuate masse from idolatrie, and how shall idolatrie then be a part of the ministerie? 2, Sacramentall application doth not consist in a bare spectacle, but in the vse and fruition, as it is not sufficient to saluation that an vnregenerate man bee a beholder of Baptisme, vnlesse himselfe also bee baptized.

4 Priests that doe masse are the mouth of the Church. Therefore if the Priest communicate, it is all one as if the whole Church had communicated.

Ans.

Anſ. 1, The Antecedent hath no ground in the ſcripture, 2, Neither doo the Papiſts themſelues believe this which they ſay, otherwiſe the priuate cõmunion of the Prieſt would bee ſufficient for thẽ, that they ſhould neuer haue neede of anie publicke communion. 3, The mouth of the Church ſhould bee an impure one, when the Prieſt is polluted with adulterie, whoredome, and ſuch other wickedneſſe.

5 The Prieſts in the Olde Teſtament did ſacrifice for others, the laitie being preſent: ſo in priuate maſſe the Prieſt may communicate for them that ſtand by.

Anſ. 1, There is great difference. For the Prieſt in the Olde Teſtament in ſacrificing and offering did giue ſomething to God, but he that communicateth doth not giue, but receiue ſome thing. There are therefore foure termes, whiles for one *medius terminus*, there ariſe vnto vs two, the one whereof is to offer, the other, to receiue or communicate. 2, And hee that brought the ſacrifice to the Prieſt to be offered, was not excluded from

from the act of sacrificing, but hee also was sayde to haue sacrificed, which also hath no affinitie with priuate masse, in which, the laickes which are present at priuate masse, are bare lookers on.

2, Abuse the wresting of the supper to other businesse.

They haue wrested the masse from the end of a Communion to infinite other affaires, and altogether from the purpose: hence haue arisen manie kindes of masses: as namely,

1.

The Masse of the Crowne of thornes,

2.

The Masse of the three nayles.

3.

The Masse of the foreskin of Christ,

4,

The Masse for sea-faring men:

5,

The Masse for trauellers on horseback, or on foote.

6.

The Masse for women great with child.

7,

The Masse for women in trauell of childbirth.

8, The

8. The Maſſe for women that bee barren.

9. The Maſſe for thoſe that bee ſicke of a quartane or tertian ague, and others of the like ſort: which is nothing elſe, but many waies to prophane the holy Supper.

But they doe alſo ſell thoſe Maſſes for money to every one that asketh for them. Now our Aduerſaries themſelues doe greatly condemne Simonie, not marking in the meane while, that the moſt of their Prieſts are Simoniacal: In which roût of men the Pope is moſt Simoniacall of all, as by whom, heaven, and God, and all is ſet to ſale, as Mantuan ſaith. 3. Abuſe. Simonie.

In the Maſſe they mingle water with wine (perhaps to fulfill the prophecie of Iſaie. Thy wine is mixt with water. Iſa: 1, 22.) which, were it helde as an indifferent thing, might bee borne withall; as there bee ſome coniectures, that the Eaſterne Churches were wont to mingle water with wine, becauſe of the ſtrongneſſe of the wine, and leaſt they might ſeeme to make feaſts in the holy Supper; and as wee are not ſure that the wine which is bought for the vſe of the Sacrament, is not mingled with water by the Vintners: but becauſe our Aduerſaries hold it as a thing of neceſſitie to bee 4. Abuſe. The mingling of water with wine.

done, therefore it may not be endured.

(1) Because neither the Evangelists, nor Paul makes any mention of this mixture, but mention wine alone.

(2) This mixture of water bringeth the Papists into a maze: for they haue no word, by which the water with the wine should bee transsubstantiated, and in the meane while they may not confesse that the substance either of the wine, or of the water beside the bare accidents, doe remaine after the consecration. Let them looke then howe they may winde themselues out. The Schoolemen haue laboured heerein in vaine.

Contrariwise our Aduersaries doe reason.

1. Wee reade that of ancient time the wine was mixt with water in the supper.

Answere. 1:

It is a fallacie from that which is true in some respect, to the same taken absolutely: for wee said, that the Easterne Churches did it in some respect. 2, It was a custome of the Easterne Church, which laied no necessitie on it: but our Aduersaries make it a law, and of

of neceſſitie. 3, The queſtion is not what and of whom, but how rightly it is done.

2, VVater and bloud flowed out of the ſide of Chriſt; therefore water ought to be mingled with wine.

Answer. 1.

Chriſt ordained no Sacrament vpon the Croſſe: It is therefore heere vnfitly alleadged. 2, The Scripture doth no where referre this to the Supper. 3, It would thence follow, that not the bloud of Chriſt alone, but water alſo ought to bee in the cup: which croſſeth their conceite of Tranſſubſtantiation. 4, The ancient Fathers haue expounded it of the 2 Sacraments, the bloud of the Supper, & water of baptiſme.

3. In the Revelation the multitude of Nations is compared to water; therefore miſtically water is to be mingled with wine in the Sacrament.

Answere. 1.

That place hath nothing of the Sacrament. 2, The new Teſtament, eſpeciallie in matters of the Sacraments, admit not of allegories, eſpecially ſuch, as haue no groũd in ſcripture.

3, Neither is it lawfull for vs to add any thing to the Sacraments, vpon sandy grounds scraped together here-from.

4, It seemeth, that Christ did mingle water with the wine, in that the Host caryng a Pitcher of water went before them into the Inne.

Answer.

This is a Doctor-lik proofe: In the pitcher there was water; therfore the cup must haue water mixt in it in the Supper.

5. Abuse. A sinke of ceremonies

In the Masse they haue brought in a huge heap of ceremonies, which sprung vp one after another no long while agoe; which Sleidan doth briefly describe, speaking of the tumult that was raised at Strasburge because of the Masse, in the 21 booke of his historie, in these words.

There was a great cõcourse of men, especially, of the youth: for it was to all these a rare spectacle and not heard of before, that many there with shaven crownes, cloathed after a newe fashion, should sing together such thinges as no man vnderstoode: that candles and torches should burne, as the saying

ing is, at noone day; that smoake and perfumes should bee raised vp with Frankincense; that the Priest with his Attendants should stand at the Altar; pronounce words in an vncouth language; vse divers bowings & gestures; bend downward with his hands close shut; one while fling abroade, another while pull backe his armes; ever and anone turne himselfe; one while crie aloude, another while mutter over some thinges with great silence; cast his eyes on high; looke groueling to the ground; stand in no one place; turne himselfe now to the right part, now to the left part of the altar; wagge with the fingers; breath vpon the chalice, and lift it vp on high, and after set it downe; in certaine places name sometimes the living, sometimes the dead; breake vnleavened bread, & dip it in the chalice; strike his breast with his fist; sigh; make as though hee slept with his eyes shut; awake againe, eate one part of the bread, and drinke vp the other whole with the wine, least any drop should be left; wash his hands; shew to the people with his backe towards them, and his hand stretched out, the gilded Paten, moove the

same to his forehead and breast; kisse one while the Altar, another while an Image inclosed in some matter or mettall: thus farre Sleidan.

This Masse therefore hath none affinitie with that Masse, which some Ecclesiasticall Historians doe write, that the Apostles, and their Schollars did celebrate without all ceremonie, onely adding the Lords prayer: which our Aduersaries cannot denie, vnlesse they will reject the witnesses of their owne religion.

8. Abuse. The newnes of their ceremonies

Moreover, how lately those Ceremonies arose, and were vnknowne to the Primitiue Church, we cannot more briefely learne, than by the narration of Polydore Virgil. He writeth on this wise, *De inuent. rer. lib. 5. cap. 11.*

" All mysteries (of Religion) were deliuered of Christ amongst his Apostles plainely and simply: the whole order of Ceremonies was naked and plaine, having more deuotion than gay furniture: for it is euident enough

enough, that Peter, (who either first of all, as being the chiefe of the Apostles, or together with the rest of the Apostles, did estsoones celebrate divine service, with that rite, which hee receaved from Christ) was woont straight after the consecration to bring in the Lords Prayer. Afterward Iames the Bishop of Ierusalem, increased these mysteries: Basill also increased them, and others at sundrie times instituted other things. Cælestinus the Introitus of the Masse, the beginning whereof is the Psalme; *Iudica me Deus*. Damasus ordained the Confession, which is made by the Priest before hee ascend to the Altar: yet some there bee, who ascribe it to Pontianus. Gregorie ordained the Antheme, which followeth the Introitus, and therefore it is commonly called by the same name: as also that *Kyrie* should be said nine times, & the Antheme after the Epistle, Gospel, & Communion. But the Antheme after the Epistle they call the gradual, because the Deacō ascendeth into an higher place to reade the Gospell. Telesphorus ordained the Hymne, *Gloria in excelsis Deo*.

Where was here the offering after the Consecration?

Gelasius

Gelasius first invented the Oraisons, that is, the clauses of praiers, as they call them. Hierom the Epistle and Gospell: and Anastasius first appointed when it was read, that all which were present at service, should stand crooked and bending downe for reverence, that they might bee more readie to defend the faith of the Gospell, or to marke and note it, which we vse to doe rather standing, than sitting. The Alleluiah was translated from Ierusalem. The singing of the Creede, that it should bee sung after the Gospell on feastivall daies, and should bee repeated by the people, which were present at service, was the decree of Pope Mark the first. The same decree was renued afterward by Damasus. Gelasius made the Antheme, which they commonly call the Tract, and the Hymnes: and the prefaces, which goe before the Canon, hee framed in an elegant speach and song, which, as Pelagius reporteth, are nine in number. Vrbanus addeth the tenth vnto the honour of the virgin, the mother of God. And whereas Incense is burned at the Altar, Aaron did that first; as the Lord said vnto Moses, Thou shalt set an altar before

Here Masse was so celebrated, that the people might answere.

before the vaile, and Aaron shall burne theron sweete incense; as it is in Exodus (30,6,7) And afterward Leo the third decreede, that the same should be done amongst vs; which was also obserued of the heathens. Hereof it is, that Virgill saith of Venus in the first of his Æneids.

Vbi Templum illi, centumq; Sabæo
Thure calent aræ &c.

Where stand her famous seates,
And Temple rich, and of incense
an hundred altars sweats.

The vse of washing their hands seemeth to haue come from the Olde Testament, for that the Iewes were wont to beginne not onely diuine seruice, but their banquets also with washing of hands; as holding it wicked to eate bread with vnwashen hands which fault they obiected against the Disciples of Christ. Or else this custome was taken from the Heathen, amongst whom those which sacrificed did first of all washe their hands: & as Hesiod saith, there was a charge

giuen

giuen, that no man should in the morning offer wine to Iupiter with vnwashen hands, lest the glory of the sacred things should be polluted. (And here againe he alleadgeth verses of Virgils) thus farre Polydore Virgill. Who so would see more, let him reade Durandus his booke intituled *Rationale Diuinorum Officiorum.*

Behold the great impudencie of our Aduersaries, who boast of antiquity in the masse and endeuour to fetch it from the verie Apostles, contrarie to their consciences and credit to all histories, but least they here seeke a shift and pretend that these things are spoken of the ceremonies only, which are not of the substance of the masse: let vs heare what the same Autor writeth of the chiefest & the substantiall misterie of the masse, of the Canon, I meane in the same booke and chapter. Where he saith thus:

How finely the masse came from the Apostls

In the prefaces, that *Sanctus, Sanctus, Sanctus, Dominus, Deus Zebaoth* should bee sung, was first decreed by *Sixtus*, which was taken frō the Prophet Isay. Gelasius made; *Te igitur*, which afterward was made, the beginning, as before Syricius had made *Communicantes*

cants; which now is set in the third place. Whence it appeareth that the *Canon it selfe, was neither al framed by one man, neither brought into that forme, whereof it now consisteth.* The certaintie whereof hence appeareth, that Alexander the first, who was a long time before Gelasius and Syricius, appointed for the memoriall of Christs passion: *Qui pridie quã paterete, &c.* vnto these words: *Hoc est Corpus meum:* Wherefore it is cleare enough, that then was the beginning of the Canon, when, as hath beene sayd, Gelasius was Bishop of Rome, about 360, yeares or somewhat more after Alexander. Then Leo added *Hanc igitur oblationem &c*, vnto these words, *placitus accipias*. Gregorie annexed thereto three petitions, *Diesque nostras in tua pace disponas, atque ab aterna damnatione nos eripe, et in Electorum tuorum iubeas grege numerari.* The same Gegorie the first added, *Sanctum sacrificium, immaculatam hostiam*. And in like sort others added other things. Thus far Polydor Virgil.

By this narratiõ you see, that they are stark & shameles lies, which the Papists boast of the antiq uity of their

their masse,& of Apostolick traditions of the masse. You haue heere the history of the beginning of the principall and substantiall parts of the masse, compiled out of the Ecclesiastical histories, not by some Lutheran, but by a faithfull seruant of the Romane Church, euen by a masse-Priest.

7. Abuse. The errors and toleries of the Church in the masse.

Now let vs see by one or two examples, how absurd that Canon is, thus patched together by diuerse shreds.

(1) The Ancients in times past, at the time of the celebration of the Eucharist, brought loue-feasts, for the sustenance of the poore, and maintenance of the ministerie. At those offerings (which certainely were no propitiatorie sacrifice) the Church was woont to pray for preseruation and safetie, &c. Now that in the Canon before the consecration is applyed to the breade and wine at this day, and the breade and wine are offered to God the Father for the saluation of the Church.

(2) In the Canon, God is requested to accept that pure sacrifice of the body and bloud of Christ, as he did accept the sacrifice of A-

bel

bel and Melchizedeck. If our Aduersaries referre these words to the olde accustomed offerings, they make mockeries, seeing this manner is now ceased amongst them: and they pray for that, which is no where. But if they refer them to the present sacrifice of the body and bloud of Christ in the masse; what is this else, but to make intercession to the heauenly Father for his Sonne Christ?

Againe how absurdly is that most precious sacrifice of Christs own body & bloud, compared with the sacrifice of Abel, which, it may be, was a Lambe or a Goate? but these witlesse men make no more reckoning of Christs sacrifice, than of a goate or a Lambe. (3)

There is comparison made with the sacrifice of Melchizedeck, whereas yet there is nothing in Scripture (as hath alreadie beene shewed) that Melchizedeck did offer bread and wine. The sacrifice of Christ is compared with that sacrifice which is not, neuer was, and neuer shall be. (4)

An error in the sacrifice of Melchizedeck, who did not sacrifice but brought forth bred and wine.

The Canon sayth that they offer the bread (5)

of

of life to the heauenly Father: But where are they bid to offer the breade of life? Whereof we reade nothing in the whole course of the scripture, but that the bread of life should be eaten, not offered.

(6) The Canon is contrarie to the article of Christs ascension, when it commandeth the Angels to carie the hoste before the face of God to the high altar. What? And did not Christ ascend vnto his Father? And is there neede, that he should now after all appeare before his Father, that he should be caried from the earth aboue to his Father?

(7) Againe seeing Christ is neuer in his glorifyed bodie absent from his Father, what do the Angels carie, according to the Canon of the masse? if breade, then they commit idolatrie: if his body, then hath Christ two bodies, one whereof is present in Heauen with the Father; and the other is now after all, caried from the earth by the Angels.

(8) And lastly, that we may not seeme heere to make a large refutation of the Canon, whatsoeuer praise, prayer, thankesgiuing, was wont to be vsed in the primitiue Church

in

in the celebration of the Supper, and offerings of charity, all that (though the manner of those offerings bee abrogated, with which that part of the seruice should rightly haue beene abrogated too) all that, I say, our Aduersaries do so retaine, that they haue (of a foolish ordinance) trasferred to the bread of the Eucharist present in the Supper, all those which formerly belonged to an action altogether different from this. As anie man may easily finde more, than be heere alleadged, if hee doo but onely reade the Canon of the masse. In the meane while the Councell of Trent striketh all them with a curse, which say there be errors contained in the Canon of the masse. But it is euident how it wanteth no errors, but aboũdeth with them.

8. Abuse. Masse sayd in Latine.

This is also one of the Abuses of the masse, that it is celebrated not in a knowen tongue, and such as the people vnderstand, but in a strange and indeed only in the latine tongue, which we reproue for these causes

Becausse in the supper, there ought to bee a cõmemoratiõ, of the death & passiõ of Christ (1)

which

which how can it be done in a tongue which the people vnderstand not. And how shall he that occupieth the roome of the vnlearned say Amen, at thy giuing of thankes, seeing he knoweth not, what thou sayest? 1, Corin 14, 16.

(2) Paul writ the institution of the Lords Supper to the Corinthians, rather in their mother tongue, than in an other.

(3) Before the receiuing of the Supper, to the fruitfull vse thereof it is needfull to admonish and exhort the communicants before hand, that the people may examine themselues. This admonishing hath no place, where the holy Supper is celebrated in a strange tongue.

(4) Paul, though hee commend the gifte of tongues, yet woulde haue all thinges in the Church ordered to edification, but by a strange tongue, he that vnderstandeth it not, is not edified: neither can the hearers faith be strengthened by that speech, which hee knoweth not what it meaneth.

I had rather in the Church (ſaith Paule) (5)
ſpeake fiue words with mine vnderſtanding, that I might alſo inſtruct others, than tenne thouſand words in a ſtrange tongue. 1. Cor. 14. 19. for this purpoſe reade that whole chapter. Paul had rather in the publike congregation of the Church ſpeake ſo, that hee might bee vnderſtoode: but the Papiſts had rather in the meeting of the Church ſpeake, that they be not vnderſtood.

Contrariwiſe our Aduerſaries do reaſon thus.

1. Maſſe is to be ſaide in Latine, that they which come to vs out of France, Italy, & England may vnderſtand it, and thereby ſee the vnitie of the Church.

Anſ. 1. By the like reaſon, wee ſhould not preach in the Dutch tongue, but in the Latine amongſt Dutch men, that ſtrangers, which come vnto vs, may vnderſtand and heare the conſent of our doctrine: 2. The whole flocke and company of the godly are not to bee neglected, for the cauſe of a ſtranger or two; whereas notwithſtanding there is often times never a one preſent. 3. If there be a neceſſitie, that all ſtrangers ſhould vn-

derstand Masse, how much more needefull, that the whole Church at home should vnderstand? 4. It is not certaine that all strangers doe vnderstand the Latine tongue.

2. The words of some one language (for example, of the Dutch tongue) are in sundry places of the land, different and disagreeing, which falleth not out in the Latine tongue.

Answere. 1.

The Papists may bee ashamed of such senceleſſe Paralogismes: for by the same reason it should bee vnlawfull to preach in Dutch. 2. And why doe not the Iesuites at this day, for the same reason, cease to publish their writings in the Dutch tongue? But a fit cover for such a pot: such as is the Popish Religion, such are the Popish reasons.

3. If service should be said in the vulgar tongue, then there would be a prophanation of the mysteries of Religion.

Answere. 1.

This is the sore that our Aduersaries cannot abide should bee touched: for they are afraide, least the grosse absurdities of the Canon of the Masse should bee espied even

of

of the Laicks. 2, By the like reason, it should not bee any more lawfull to reade the Gospels appointed for Sondaies, (wherein are many high Mysteries of faith contained) in the vulgar tongue before the people: but mysteries of Religion, whiles they are proposed to the Church and explaned, are nothing at all by this meanes prophaned: vnlesse they account the Church as Swine and Dogges, before whom it is not lawfull to cast sacred things.

4. Strangers, which vnderstand not our vulgar tongue, would laugh at our service, which they vnderstand not.

Answer. 1. And what if the common people deride the Masse, because they vnderstand it not, being saide in Latine? 2. And what if those strangers vnderstand not the Latine tongue neither, will they not therefore deride it too? If when the whole Church is come together in one, & all speak strãge languages, (that is, if nothing be done in the vulgar tonge) there come in they that are vnlearned, or they which beleeue not,

will they not say, that ye are out of your wits? as Paul saith. 1, Cor. 14, 23.

(Note that what is here spoken of the saying of Masse in Latine, may also bee vnderstood of praiers rehearsed in Latine onely,)

9. abuse. Masse for the dead.

It is an abuse of the Masse also, that they offer the Masse not so much for the living, as for the dead, residing (as the Papists thinke) in Purgatorie: and that they perswade them selues, that the Masse doth profit the dead, and that they are helped by the multitude of Masses: the vanitie whereof how great it is, shall bee declared afterward in the question of Purgatorie, and therefore we will surcease from that labour now: let it suffice, that wee haue rehearsed now some fewe errors and abuses of the Masse in steede of many.

CHAP.

CHAP. 18.

Of Communion vnder one kinde.

THE Antichrist of Rome hath moreover mangled the holy Supper of Christ, and hath bereaved the people of the one part or kind of the Supper, namely the Cup; which hee pretendeth to appertaine not to the lay people, but to the Priests onely: but wee greatly reproue this mangling of the Supper, as a kinde of sacriledge, and that for most iust reasons.

Because it doth directly oppugne the sacred & first institution of the Supper by our Lord Iesus Christ. (1)

1. For Christ instituted an entire & whole Sacrament consisting of two kindes, or rather of two parts, and not a maimed Sacrament.

2. Neither did hee institute two Sacraments of the Supper; whereof the one, which is for the Priests, should consist of two parts, or, as they speake, of two kinds; the other for the people, but of one.

(2) This maiming of the Supper, is repugnant to the expresse words of Christs Commaundement.

1. Drinke yee (a word of the Imperatiue Moode) all of this. Math. 26.27.

2. And all of them drank of it, according to his commandement. Mar. 14,23.

(3) This was not barely commanded, but in the vertue of a Testament, which no man may disanull.

1. For the Cup, which our Aduersaries bereaue the people of, is the Cup of the new Testament. 1, Cor. 11. 25. Luk, 22, 20.

2. This is my bloud of the newe Testament. Math. 26. 28. Mark. 14, 24.

(4) The Lord tyed the commemoration of his death to the Communion of the holie Cup also. therefore the commemoration of the bloud of Christ shed belongeth equally vnto all, and consequently the Cup also.

(5) As Christ ordained the bread, as a means to partake his body, which was given for vs; that receaving the bread according to his ordinance, we should therewith by faith receaue his body also: so hath hee ordained the Cuppe as a meanes for receaving his bloud:

bloud: therefore, seeing the lay people haue neede to receaue the bloud of Christ shedd for their sinnes, it is needefull also to receaue it in the Cup, the ordinarie meanes thereof, and not in the bread.

Those thinges which Christ by the great wisedome of his Father, did sever from them selues in the bread and the wine, those doe our Aduersaries confound together. (6)

It is prooued that the ancient and Primitiue Church did communicate vnder both kindes. (7)

1. By the example of the Corinthians, to whom Paul prescribes the entire institution of the Supper equally to all. 1, Corinth. 11. 26, 27, 28.

2, By the Ecclesiasticall Histories in the times of the Fathers.

3, By the confession of our Aduersaries, in the Canons of the counsell of Constance; which haue these words.

Though Christ did administer to his Disciples, this venerable Sacrament vnder both the kindes of bread & wine: yet notwith-

Note. The Bb. in the counsell of Constance, cõfesse that the Cõmunion vnder one kinde, was neither instituted by Christ, nor vsed by the faithfull of the Primitiue Church those Papists then

which would proue the Cōmunion vnder one kind by the Scripture, doe reproue the counsell of Cōstance for alie: and doe hold that the Counsell may erre.

withstanding this, the Communion vnder one kinde onely, is to be held for a law. And againe,

Although in the Primitiue Church this Sacrament was receaued of the faithfull vnder both kindes: yet notwithstanding this, the custome being brought in, &c.

(8) Seeing therefore that the Communion vnder one kinde, was neither ordained by Christ, nor vsed of the Apostles, this constitution of Communion vnder one kinde onely, can neither be Diuine nor Apostolick, but Antichristian, as hauing had no place in the Church of Christ for many hundred yeares. And when as afterward it crept into the Church by little and little, in some places, not every where; it was at length confirmed & brought in publickly by the counsell of Constance.

(9) This booke was published by Gerson, in the yeare, 1417. August. 20.

The lightnes of those reasons, which they bring for the mangling of the Supper, ought to make it iustly hated of godly men. Now wee will very briefly note the reasons of the counsell of Constance; as Gerson hath explaned them in a particular booke for that purpose: and these be they.

1, If

1, If the cuppe were granted to the people, there were danger of sheading.
2, Danger in carying it from place to place.
3, In the filthinesse of the vesselles: which should bee Sacred, and not commonly handled and touched by the Laickes.
4, In mens long beards.
5, In the reseruing of it for the sight. For vineger might be generated in the vessell: add moreouer, that in summer time flyes might breede in it, & some times the wine might putrifie.
6, Manie would abhorre to drinke it, when manie others had drunke before them.
7, In what vessell could there bee so much wine consecrated, as would bee required at Easter time for some thousands of Cōmunicants,
8, There would bee losse in the chargeable prouiding of wine. For in some places it is hardly gotten, & other where it is sould deere.
9, There would be danger, least it should congeale.
10, Hereof would arise a danger of a false conceite,

conceit, *as if there were as great worthinesse in the Laickes*, about receiuing Christs body, *as is in the Priests.*

11, It would be thought, that the Communion of the cuppe hath beene heretofore, and now were necessarie, and so all the Doctors of the Cleargie and the Prelates, which haue not opposed themselues against the contrarie custome, by their preaching & writing should haue offended.

12, The power & vertue of this sacrament, would be deemed to be more in the receiuing, than in the consecration of it.

13, It woulde follow that the Church of Rome did not iudge soundly of the sacraments, neither were herein to be imitated.

14, It would follow, that the Councell of Constance did erre in faith & good manners.

15, It would be an occasion of Schismes in Christianity.

Had it beene strange, gentle Reader, if this councel had been beaten to powder with lightning and thunder from Heauen; which hath mangled, turned vp side downe, and

broken

broken the *Teſtament* and laſt will of the Son of God, giuen vs in charge by the eternall Wiſedome of GOD, with ſuch friuolous, fooliſh, and idle reaſons. Thus forſooth the Sacraments are to be handled, ſo great ought to bee the anthoritie of the Sonne of God in his Church; with what burden of conſcience then doo our Aduerſaries defend this mangling?

Contrariwiſe our aduerſaries do diſpute.

1. Chriſt ſaith: Doe this in remembrance of Mee, that is adminiſter the Supper, in remembrance of Mee; but this agreeth onely to Prieſts, not to Laicks. Therefore neither doth the Cup belonge vnto the Laicks, ſeeing it pertaineth not to them to adminiſter the Supper.

Anſ, 1, By this reaſon the Laicks ſhould be thruſt, not from one but from both kinds of the Sacrament. 2, The word (Doe) hath not only reference to him that adminiſtreth, but to the cõmunicants too. Otherwiſe ſeeing the apoſtles did not adminiſter in the 1, ſupper

but

but onely receiued the Sacrament frō Christ, they also should haue communicated but vnder one kinde.

2 All the Apostles were Priests; therefore the vse of the Cup and that precept, Drinke ye &c. belong to Priests onely.

Ans, 1,

Then the Primitiue CHVRCH did amisse, and Paul the Apostle too, who deliuered the Supper vnto the lay people, not mangling the Communion *of the Laicks* (as they call them) but in such wise, as hee had *receiued it from the Lord*, that is, so as it was deliuered vnto him. 2, Againe by this reason the latity should bee excluded not from the cup onely, but from the whole Sacrament. 3, It cannot be, that Apostles were then Priests, that is, sayers or doers of masse: because then the masse had no beeing at all: & that the Apostles were made priests at the Supper, it is a tale, framed without authoritie of the scripture. If it bee obiected, that they were made Priests before, when they were sent to preach, the schoole-diuines de-

nie

nie it, who say that they were made Priests at the supper, and reduce the Apostles at the time of their sending forth, into the order of exorcists, not of priests.

6 Christ did not so institute both kindes, that it may not be lawfull also to communicate vnder one kinde onely.

Answ, 1, The Antecedent proposition is most false: for it cannot be shewed in scripture, that Christ did institute both kindes as a thing indifferent and arbitrarie. 2, The words of Christ are vnanswerable: *Drinke ye all of this*. Now vnlesse they can shew a restriction or limitation in the scripture of this vniuersall proposition, it remaineth an *vniuersall* in his full force. 3. It is a Doctorlike interpretation: Drinke ye all; that is, it is not needfull that all drinke. Then those vniuersall sayings shall also bee so expounded: Come vnto me all ye, that are wearie, that is, it is not needefull, that all which are wearie and heauie laden, should come vnto me, &c. A rare kinde of Diuinitie no doubt.

4 The

Concomitance.

4, The true body of Christ is not without bloude, therefore seeing the bloude is contained also vnder that kinde, it is sufficient to communicate vnder one kinde onely.

Answer, 1, This argument deserueth thunder claps and eternall brimstone. Christ forsooth seemeth fooliſh to them who (not considering that his bloud was cõtained vnder his bodie) instituted vnnecessary things in his last will, as not hauing his wits well about him for feare of death. But Wisedome is iustified of her children. 2, And if vnder the breade there were the bodie not voide of bloude, *yet we should not so satisfie Christs commandement, who commanded vs not to eate, but to drinke, drinke, drinke his bloud.*

The olde latine translatiõ hath (et, and) the greeke text hath (ἢ, Or)

5 Paul saith: whosoeuer shall eate this bread, or drinke, &c. 1. Corin. 11, 17. there by the disiunctiue particle (or) is granted a Communion vnder one kinde.

Answer, 1,

If that were Paulls meaning, then were it lawfull to communicate with the cup only with-

without breade which seeing our Aduersaries denie, they doe thereby expose the vanity of this argument to bee derided. 2, Paul when hee describeth the institution of the Supper in its proper place, 1, Corinth, 11, 24. 25, 26, 28, Vseth no disiunctiue particle. 3. Our Aduersaries in running to the Greeke text, doe against the councell of Trent, which enioyneth the ould vulgar latine translation of the Bible, to bee helde for authenticall in disputations, so that no man may dare or presume to reiect it vpon any pretence what soeuer. Sess, 4, Decret, 2.

6 Paul saith in the Greeke texte: All wee are Partakers of one breade: and those words (et de vno calice, and of one cup) though they be in the olde translation, yet they are not in the Greeke text. Therefore Paul allowed a Communion vnder one kinde.

Answ, 1, It is a fallacie of composition and Diuision, because those wordes are seuered from the entire and perfect reasoning of Paul', by which words he argueth afterwarde from the commnnion of the cup, as in the beginning hee did from the communion

of

of the breade, saying: yee cannot drinke the cup of the Lord and the cuppe of deuills. From these words, a man might conclude by the same consequence, as the Papists vpon their authoritie doe, that it were lawfull to communicate with the cup onely without breade.

7 Paul saith: let vs keepe the feast in vnleauened breade. 1 Cor. 5, 8. There Paul maketh no mention of the cup, insinuating one kinde onely.

Ans. Paul speakes of the newnesse of life of the regenerate, by an argument drawen from a rite of the Passeouer whereby they abstained from leauen. This is then an idle & inconsequent reason. For these are Pauls words whole and entire: let vs keep the feast not with olde leauen, neither in the leauen of malitiousnesse and wickednesse: but with the vnleauened bread of sinceritie and truth. These are nothing to the Lords supper, there are then foure termes.

8 Christ celebrated the supper vnder one kind onely, before his two disciples in Emaus, Luke, 24, 30.

Ans,

Anſ. 1. There is deſcribed Chriſts vſuall cuſtome; wherein hee vſed to breake bread (at dinner or ſupper) and to bleſſe it: neither doth there appeare any ſhew of the celebration of the Supper in this ſtorie. The words are not ſaid: *This is my body*. they are not bid, eate; or call to remembrance the Lords death: neither is it ſaid, that the two Diſciples did eate, but it ſeemeth rather, that they broke off their Supper ſtraightwaies for ioy:

9. Paul celebrated the Supper vnder one kinde onely, in the ſhip. Act. 27,35.

Anſ. There is nothing at all of the Supper, but of alaying their hunger: vnleſſe our Aduerſaries would haue it, that the heathen and vnconuerted Souldiours did communicate too, and that they grewe to bee merie in the celebration of the Supper of the Lord, as at a feaſt or banquet: for both theſe are compriſed in that rehearſall of Saint Luke. The argument then is this: hunger is alaied with bread, therefore the lay people may communicate vnder one kinde onely.

10. In the Church of the Apostles, the faithfull communicated vnder one kinde (of bread) onely. Act. 2,42:

The counsel of Constance doth confes in expresse words, that in the Primitiue Church this Sacrament was vsed to be receaved of the faithfull vnder both kinds.

Ans. 1. The breaking of bread in that somwhat obscure place, may as well bee vnderstoode of the communitie of goods, and receiving the poore into their fellowship, as of the Communion in the Supper: for by the circumstances it should rather be meant, that their bread was broken in their houses and not in the Church, that is, that the Christians lived of their goods in common: neither is this interpretation or sence absurd. 2, But bee it granted, that the speach is there of the Supper: yet it being a Synecdochicall speach, where the whole is signified by a part, it will not exclude the Cup.

11. Christ bad vs pray: Giue vs this day our daily bread, &c. therefore the lay people ought to communicate vnder one kinde.

Answere. 1. The Priests say the same prayer, let them then abstaine also from the Cup. 2, The word (*Bread*) in the Antecedent is taken for food and rayment, in the consequent for

for Communion vnder one kinde: so there are foure termes.

12. The Fathers, when they speake of the Supper, doe oftentimes mention the bread onely, and not the Cup also.

Ans. 1. They name the Supper so by a figure Synecdoche, from the more principall part signifying the whole: but the figure Synecdoche hath not an exclusiue power; but vnder one part includeth the other two. 2, The counsell of Cōstance doth grant that in the Primitiue Church (in the time of the Fathers) the Communion was vsed vnder both kindes. 3, If such sayings of the Fathers doe exclude one part of the Sacrament, why doth this exclusiue belong to the Laicks onely, and is not extended to the Priests also.

13. The ancient Canons did thrust bad Priests downe to the Communion of the Laicks: therefore Communion vnder one kinde for the Laicks, was then in vse.

The a godly Laicke & a evill Priest are estemed of the Papists alike.

Answer. The Communion of the Laicks was a punishment for evill Priests, becaufe they were fuspended from their office, & the power of confecrating, whereby they did minifter and diftribute in the holy Supper, was taken frō them, and a place was appointed for them amongft the Laicks: In which fignification the Communion of Laicks is taken in the Antecedent; becaufe therefore it is taken otherwife in the confequent, there are foure termes.

14. In ancient time, they caried the confecrated bread home with them: but there is nothing faide of the carying of the Cup: therefore, &c.

An. The queftion is not what was done; but whether it were rightly done, and according to the rule of Chrifts inftitution.

15. The Communion vnder one kinde is an ancient Tradition.

Anf. 1. The counfell of Conftance faieth no: as hath beene faid fundry times. 2, The Tradition of Chrift and the Apoftle Paule, concerning the Supper, is farre more ancient. Let this tradition then, which is of no fuch antiquitie, giue place to the more ancient.

16, The

16. The Church hath power to change the Sacraments, becauſe at this day all holde, that that change is lawfull, whereby the Supper is tranſlated from the evening to morning meetings.

Anſwere. 1.

The change of the circumſtance of time in the celebration of the Lords Supper, belongeth not to the ſubſtance of the Sacrament, but to the accidents and circumſtances: to reaſon then from theſe, to changes in the ſubſtance, is againſt art and reaſon. 2, And that was ſpoken to the Church; *Turne not aſide to the right hand, nor to the leaſt. Deut.* 5.32.

17. Of the ſonnes of Eli it is written: *Appoint me, I pray thee*, to one of the Prieſts offices, that I may eate a morſell of bread. 1, Samuel. 2, 36. therefore the Communion vnder one kind is due to the Laicks. Eckius in his Enchiridion.

Anſwere.

I will onely reckon vp the ſeverall *Termes* that bee in this argument. 1, The ſonnes of Eli. 2, Lay Chriſtians. 3, The Prieſts office, or maintenance by the revenues of the Prieſthoode. 4, The Lords Supper. 5, The

repulse from the Priests office. 6, Admission to the Supper. 7. A morsell of bread. 8, The Sacrament vnder one kinde. Is not this a verie fertill argument of many termes? and how prodigall are our Aduersaries in *termes*.

CHAP. 19.

Of Purgatorie.

OVr Aduersaries lay it for a ground, that as there bee three sorts of men, some good, some bad, and some of a meane sort betwixt both, so there shall be three estates of mens soules after this life; that they are either altogether blessed, or euerlastingly damned, or else in the temporall punishment of Purgatorie. And this last sort of soules, (to wit those that bee in Purgatorie) hath much augmented their rents and reuenues: for the Papists teach, that those soules may be holpen by the prayers of the liuing, purchased by golde and siluer, yea by lands and other reuenues also: of these things then let vs treate briefelie.

Question.

Question: 1.

Seeing that which is not, hath no proprieties, first the question is, whether there be a Purgatorie. Our Aduersaries say there is, we say, no; for these reasons.

Because the Scripture teacheth vs nothing of Purgatorie, neither in the letter, nor in the sence thereof; but the Scripture containeth all things necessarie to salvation. (1)

Yea, as often as Christ and the Apostles speake of the estate of soules after this life, they mention onely two estates, either of eternall life, or of hell torments. (2)

1, Hee, that shall beleeue, and be baptized, shall bee saved: but hee, that will not beleeue, shall be damned: Mark, 16, 16.

2, Verily, verily, I say vnto you; hee that heareth my word, and beleeveth in him, that sent me, hath euerlasting life, and shal not come into condemnation, but hath passed from death vnto life. Ioh. 5, 24.

3. Hee that beleeveth in the sonne, hath euerlasting life, and hee that obeyeth not the sonne, shall not see life, but the wrath of God abideth on him: Ioh: 3, 36.

4. He that believeth in him, ſhall not bee condemned: but hee that believeth not, is condemned already: Ioh. 3, 18.

5. So in the parable (Luke, 16) there are onely two places after death mentioned: euerlaſting life, (wherein was Abraham and Lazarus) and eternall damnation (wherin was the glutton:) neither is there granted any paſſage from the one to the other.

6, Chriſt at his comming maketh onely two flockes, to wit, the bleſſed and the damned. Matthew: 25: and Chriſt ſaith nothing of the purging of them which are of the meane ſort betwixt the other two, by Purgatorie; whereas notwithſtanding in that congregation of all men, the three ſorts of men, the good, the bad, and thoſe of meane ſort betwixt both, ſhall all appeare before the tribunall ſeate of Chriſt.

7, So Chriſt, did not ſend the Thiefe vpon the Croſſe to Purgatorie (though hee had done many ill deedes), but calleth him directly to heaven: Luk, 23, 43:

Paul

Paul would not haue Christians to be ignorant of the estate of thē, which are dead in Christ: there he doth not only say nothing of Purgatorie; but hath arguments also against it, 1, Thes, 4, 13. &c. (3)

1, He saith, the faithfull departed do sleepe, not they are tormented in purgatorie, ver, 13.

2, He speaketh it for our comfort. But there would be no comfort, if we should know that our friends religiously departed, were in paine and torments and such as bee extreame, ver, 13.

3, Christ will bring with him at his cōming the faithfull departed, hee will not then at length, call them to him out Purgatorie, ver, 14.

The Popish purgatorie, whereby wee should bee purged from sinnes after death, doth crosse and thwart the one only and true purgatorie of Christians: which is the merit and bloud of Christ, layed holde on by faith. (4)

1, Mens hearts are purged by faith, not by the fire

fire of purgatorie) Act. 15, 9.

2, The bloude of Iesus Christ the Sonne of God, purgeth vs from all sinne, 1 Ioh, 1,7.

3, Be not deceiued; neither fornicatours, nor idolaters, nor adulterers nor wantons, &c, shal inherit the kingdõe of God. And such were some of you; (now see their purgatorie, what it was) but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by the spirit of our God, 1, Cor. 6, 9, 10, 11.

(5) It twharteth also the perfect satisfaction, and perfect merite of CHRIST, if nowe after all wee must make satisfaction in the paines of purgatorie.

1, For so the *passiue* righteousnesse of Christ shall be thrust out of dores.

2, Christ is the reconciliation for the sinnes of the whole World, 1, Ioh. 2,2.

I say dooth in one place refute Purgatorie by many argu ments.

3, Surely hee hath borne our infirmities &c. Hee was wounded for our transgressions &c. with his stripes we are healed, &c the Lord hath layde vpon him the iniquity of

vs all, &c. The chastisement of our peace (the punishment of our sinnes) was vpon him, &c. Hee hath caried our sorrowes. Isay 53, 4, 5, 6.

It is contrarie to the article of the Christian faith (6)

1, We believe the remission, not the compensation of sinnes,

2, Wee believe eternall life. Heere is no mention of Purgatorie.

The opinion of our Aduersaries concerning Purgatorie hath no waight. (7)

1, For they confesse that there was no purgatorie in the time of the olde Testament.

2, They cannot auoyde the absurditie concerning them which shall bee founde aliue at the latter day, and haue deserued Pergatory: what shall be done with them; whether God will pardon them those punishments: or whether they must bee tormented for a time after the finall sentence of the last iudgment.

The

3, The grounds of this opinion were taken from Plato and Virgil, lib, 6. Æned.

Contrariwise our Aduersaries do reason.

(6)

1, Because all men haue not perfect and firme faith, therefore all after this life cannot perfectly be saued.

Ans, 1, Christ, when he saith, that faith is the instrumentall cause of saluation, hee speaketh of faith generally, and excluderh neither weake, nor imperfect faith. 2. Christ layed holde on by faith, cannot be deuided; that he should be said, to be laied hold on but in part; and they which lay holde on him, to be saued but in part; but whole Christ is apprehended as well by a weake, as by a strong faith. 3, It is a fallacie, taking that for a cause which is no cause. For the strongnesse or weakenesse of faith (or an accident of faith) is not the cause of apprehending saluation, but of retaining it. Now that which is spoken of retaining, that our Aduersaries do wrongfully apply to the apprehending thereof.

2 No vncleane thing shall enter into the kingdome of Heauen, Reuel, 21,27. Therfore needs they must be purged by purgatorie.

Answ, 1,

There bee foure termes in the argument. For the purging from the filth of sinne in the Antecedent is taken for the iustification of faith, whereby all that belieue, are washed, are sanctified, are purified, (1, Cor, 6, 11, 1, Ioh 1, 7. Acts 15, 9.) in the consequent it is taken for a clensing in purgatorie, neither knowen to God, nor to the Scriptures. 2, There is more in the Consequent, than in the Antecedent. For it followeth not: the heires of eternall life are vncleane, therefore they are purified onely by the fire of Purgatorie, and not by any other means, such as these which concurre together are, faith, the bloud & the merite of Christ.

3 In the name of Iesus shall euerie knee bow, both of things in Heauen, and things in earth, and things vnder the earth, Philip. 2, 10, Reuel. 5, 13. But the deuills hate Christ, and doe not bow the knees

knees vnto him. Therefore there are ſoules in purgatorie; and conſequently there is a purgatorie.

Anſ. 1, The bowing of the knee in this place is the ſame, that ſubiection, in which ſenſe euen the Deuils (though they tremble) doe in outward cariage confeſſe ſubiection to Chriſt. 2, It is an error taking that, which is ſpoken indefinitely of al ſorts of creatures, whether reaſonable or vnreaſonable, as if it were ſpoken definitely, of a certaine ſort of men; of whom notwithſtanding there is no certaintie in Scripture. 3, As concerning the place (Reuelat. 5, 3, 13.) where there is mention made of ſuch as are vnder the earth, I anſweare, 1, If there were a purgatory, yet were it not certaine, that it were vnder the earth. 2, Vnder the earth are both the creatures vnder the earth; & alſo the dead, which are buried, which ſhall appeare before Chriſt at the reſurrection, and ſhall teſtifie their ſubiection.

4 If anie mans worke burne, hee ſhall ſuffer loſſe, but he ſhall be ſafe himſelfe: neuertheleſſe yet as it were by the fire. 1, Corin. 3, 15. Therefore there is a Purgatorie.

Anſwer

Anſ. 1, It followeth not the fire ſhall trye it; Therefore purgatorie fire ſhall trie it, 2, Paul ſaith the woake ſhall burne, not the perſon; but our Aduerſaries imagine the perſons and ſoules ſhall burne. 3, If Paul ſpeake of purgatorie, then the Saints ſhall be thruſt into purgatory; which is proued by the vniuerſall particle *Euerie mans worke, &c.* 4, He ſpeaketh of the fire of tribulation, affliction, and tentation, againſt which ſtubble may not be oppoſed, but faith which is more precious than golde, 5. So then while they confound the worke that ſhall burne, and the perſons that ſhall burne, and alſo the fire of tribulation and the fire of purgatorie, there ariſe not foure but fiue termes.

5 Of the ſinne againſt the Holy-ghoſt, it is ſayd, it ſhall neither bee forgiuen in this World, nor in the World to come. Matth. 12, 32. Therefore there remaineth a place after death wherein ſinnes are forgiuen.

Anſwere, 1, CHRIST ſpeaketh of the World to come; but our Aduerſaries themſelues denie that there ſhall bee anie Purgatorie in the WORLD *to come*, vnleſſe

vnleſſe they will fall into the errour of Origen. 2, Chriſt ſpeaketh of *remiſſion* in the World to come: but our Aduerſaries vrge not, remiſſion, but *ſatisfaction* in purgatorie. There are therefore foure termes. 3, The phraſe of ſpeach (neither *in this World, nor in the world to come*) in Marke 3, 29. are expreſſed thus: hee ſhall neuer haue forgiueneſſe

6 Thou ſhalt not come out thence, till thou haſt payde the vtmoſt farthing, Matth, 5, 26. It muſt needes be therefore, that there is a purgatorie.

Anſw. 1.

Chriſt in theſe words doth not ſpeake of the ſtate of the World to come; but admoniſheth vs, that in this preſent life we ſtudie for peace and quietneſſe, and be reconciled to our Aduerſaries: leaſt by our ſtubbornes wee drawe vpon vs greater euilles from the ciuill Magiſtrate. 2, Were the place neuer ſo much to be expounded allegorically; yet herein it faileth, *that we*, (who haue offended an eternall and infinite God) muſt needes bee

bee subiect to eternall punishments: where no place is graunted to temporall punishment. 3, There would follow this absurditie also: that wee must agree with our Aduersarie, that is, with Sathan: this ende allegories haue, which are stretched beside the meaning of the Scripture.

7, Wee went through fire and water, but thou broughtest vs out into a wealthie place. Psal. 66, 12 therefore there is a Purgatorie.

Answere. 1 Our Aduersaries alleadge this out of the olde Testament contrarie to their conscience; whereas notwithstanding the Schoole-men teach, that in the olde Testament there was as yet no Purgatorie. 2, That the Psalme speaketh of temporall tribulations, is prooved by these words next following: I will goe into thy house with burnt offerings. which cannot agree to soules departed: 3. In the Psalme it is said: Thou hast caused men to ride over our heads: (men, not Devils, as is imagined to bee in Purgatorie.) 4, A sweet interpretation forsooth, we haue gone through water, that is, through fire of Purgatorie.

8 I haue looſed thy priſoners out of the pit, wherein is no water. Zachar. 9. 11, that is, I haue freed them out of Purgatorie, and conſequently, there is a purgatorie.

Anſ, 1, It is a metaphoricall ſpeach, wherein is deſcribed the deliuerance of all mankinde after they had fallen. It is then a fallacy from a thing ſpoken in part and ſome reſpect, to the ſame abſolutely taken. 2, There be contradictories in this, and the argument going before, if they be vnderſtood of purgatorie. In the former argument, water is affirmed to be in purgatorie, in this it is denied, that there is anie water. 3, If the lake without water bee vrged, let our Aduerſaries knowe, that that place (Luke. 16. 23, 24) is hell, whence is no returning. And ſo it doth not agree to purgatorie neither.

9 He is like a purging fire, and fullers ſope; and hee ſhall ſit downe to try and fine the ſiluer: he ſhall euen fine the ſonnes of Leui &c. Malach. 3, 2, 3.

Anſw. 1.

That they bee meete metaphores, the word (like) doth ſhew. It is then a fallacie vrging

vrging a misconstruction of the words. 2, There is more in the consequent than in the Antecedent. For it foloweth not: he shall purge the sonnes of Leui: Therefore that purgation can be none other, but by the fire of purgatorie. 3, The whole text doth speake of the first comming of Christ, and of his ministerie, whereby hee shall confounde and wipe away hypocrites, as drosse, and shall institute the true worship of God, and shall consecrate spirituall priests and Leuites by his bloud. It is nothing therefore to the purpose.

10 Haue pittie vpon mee, O my friends: for the hand of God hath touched me. Ioh, 19.21 Therefore there is a purgatorie.

Answ, 1, Yet againe our Aduersaries remember not, that the Schoole-men know of no purgatory in the olde Testament. 2, Iob desireth his friendes, that they would cease from rebuking an innocent man, and rather pittie him, than continue to reproue him. 3, Iob was aliue and how could he bee in Purgatorie?

11. Christ went in his Spirit, and preached to the Spirits in prison; which were in time past disobedient, when once the long suffering of God abode in the daies of Noe. 1, Pet. 3, 19, 20. therefore there is a Purgatorie.

Answere. 1. Some of the Popish Doctors (though impertinently too) doe expound this place of *Limbus Patrum*, and not of Purgatorie. 2, These belong to the olde Testament, in which the doctrine of the Papists admitteth of no Purgatorie.

12, Iudas Macchabæus sent to Ierusalem two thousand drachmes of silver for those that were slaine: and the Author addeth withall. It was an holy and good thought, to pray for the dead, that they might be delivered from sinne. 2, Maccab. 12, 43, 45.

Answer. 1. The booke is Apocriphall, and in the end of the booke the Author craveth pardon, saying: If I haue done well, and as the storie required (note, he wrote as an Historian, and not as one that delivered points of faith) it is the thing, that I desired: but if I haue spoken slenderly and barely it is that I could. 2. Macchab. 15, 39. 2, Iudas had no commaundement of God to doe so: therefore it is no prescription to vs. 3, Once againe we

wee must remember our Aduersaries, why they would endevour to proue Purgatorie out of the old Testament: seeing themselues denie, that there was any Purgatorie in the olde Testament.

13. Augustine in some places doth not dislike the mention of Purgatorie.

Ans. 1. Augustine speaketh of it very staggeringly and doubtfully: adioining to his disputation of Purgatorie these wordes: Perhaps it is true. *De ciuit. Dei. li. 21, cap. 24, & 26.*

14. Because there be three sorts of men, good, evill, and of a meane sort betwixt both, it must needes bee, that there bee three such conditions of soules after this life.

Ans. 1. We are not now to deale with the morall and politick principles of Plato, Aristotle, Virgill, &c. but with principles farre different from them, namely with the principles of Divinity revealed from heaven. Seeing then, that divers principles are confounded, it is a fallacie, involving many questions as one. 2, The distinction of men in Divinity is farre different from this, and is onely twofold; betwixt the Beleevers and the Infidels: betwixt the Sheepe and the Goates: betwixt

those which gather with Christ, and those which scatter: betwixt those which are with Christ, and those which are against him. And therefore vnto these there are two places onely, and no moe assigned after death in the Scriptures.

15. Gregorie the Great, learned Purgatorie from spirits, that appeared vnto him, and shewed the punishment of Purgatorie.

Answ. Those spirits were not the soules of men departed, but they are the trickes and mockeries of Satan. 2. The truth should be learned, not of the dead, but of the Word of God, (the lawe, and the testimonie. Isay, 28. 20). 3. Gregorie in this vncertaine kinde of arguments, had a humane slippe, seeing he ought to haue sticken rather to the Scripture, than to visions and spirits.

QVESTION, 2.

Whether the deade, after their death not hauing attained the blisse of Heauen, may be holpen in Purgatory by the suffrages of the liuing (especially by the masse, and those seruices of God of

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mans inuention & choise. Our Aduersaries affirm, we denie it.

Because that which is not at all, hath no accidents. Therefore seeing it cannot bee proued, that there is a purgatorie: but the contrarie is proued: it is in vaine to dispute of the helping of soules in purgatorie. (1)

The time of repentance in Scripture is onely granted to this present life: after death is left no place for repentance. (2)

1. In an acceptable time haue I heard thee, Isay 49,8. Behold now the accepted time, beholde now the day of saluation, 2. Cor, 6. 2.
2. While wee haue time, let vs doe good. Galat, 6,10.
3. The godly must redeeme the time, Eph, 5,16.
4. The time is short 1. Corinth, 7, 29. as if he should say: Hee that will doe well, let him doo it in this life; for in the other life the time of dooing good cannot bee recalled.
5. Exhort one another dayly, while it is called *To day*. Hebrues 3, 13. *To day* if you will heare his voyce, &c. let vs studie

therefore to enter into that rest. Heb:4,7,11. and Psal.95,7,8.

(3) After death there is none amendment of change to be hoped for.

1. If the tree doe fall towards the South or toward the North, in the place that the tree falleth, there it shall be. Eccles,11,3.

(4) The deade doe not after death by anie good procure Gods favour for the altering of their estate.

1. For every man shal receaue the things that are done in his body. 2:Corinth:5,10. he saith not, after death, out of the body.

(5) Neither are the dead holpen by the suffrages or works of other men.

1. Every man shall beare his owne burden. Galat:6,5:

2. Neither could the wise virgins giue of their oile to the foolish virgins: Matth: 25,9:

(6) But especially the dead cannot be holpen by those workes, private Masses, workes of supererogation, &c: for how impious those be, hath beene before declared. And seeing the living by that idolatry deserue hell; how can they helpe the dead with those workes, which

which God hath reiected?

Contrariwise our aduersaries do dispute.

1 The workes of the dead follow them, Reuel. 14, 13. Therefore they are eased by good workes in Purgatorie.

Answer, 1,

The text is by this argument corrupted and wrested many wayes. 1, The place speaketh of the blessed and those that rest from their labours; but our question is of them which are not yet blessed, but are excluded from rest. 2, The text speaketh of the recompence of a mans owne workes; but our Disputation is of the workes of the liuing, done in fauour of the dead. 3, The text speaketh of the increase of glorie in the heauenly life: but our disputation is of the diminishing and shortning of paines in purgatorie. This argument then is nothing els, but a heape of termes that haue no coherence one with another.

2 In the Scripture holy men haue mourned for their dead, as Abraham for Sarah, Iacob for Rachel,

hel, Ioseph for his Father. Therefore the deade are holpen by the workes of the liuing.

Answer, 1, It is a fallacy, taking for a cause, that which is no cause. For wee no where reade, that the cause of their mourning was the relieuing of the deade, but sorrow for their friends, parents, brethren seuered from them by death was the cause thereof. 2, For the same cause Paul biddeth vs to keepe a meane in mourning, because those which are deade in Christ, liue in rest; not in torments; with Christ, not with the deuil.

3 In olde time, the liuing were baptized for the dead. 1, Cor. 15, 29. But that had beene in vaine, vnlesse the workes of the liuing might aduantage the dead. Therefore, &c.

Answ, 1, The Greeke text is, to be baptized ouer the dead, not for the deade, that is, they would be baptized ouer their graues, both to shew their hope of the resurrection (which was very incredible amongst the Gentiles): and also for a testimonie, that they were ready to expect death for Christs sake, in whose name they were baptized. But that this baptisme was vsed for the deade, to the

the profite and helpe of the deade, heereof nothing is sayde in the text.

4 Liberalitie pleaseth all men liuing, and from the deade restraine it not, Eccles, 7, 33.

Ans, 1, In the olde Testament, our Aduersaries confesse there was no purgatorie: Ecclesiasticus then could not speake of a thing, which had no beeing. 2, There is more in the conclusion than in the premisses, namely, it becommeth vs to be thankefull toward our friends departed. Therfore our thankefulnesse consisteth heerein, that wee helpe them beeing in purgatorie with masses and other such workes; whereas notwithstanding we may be thankefull to them, in burying them honourably, in doing good to their posterity, and in preseruing their good name after their death.

5 Powre forth teares ouer the deade, and begin to mourne, as if thou hadst suffered great harme, &c. Eccles, 38. 16.

Ans, 1, The whole text speaketh only of an honest desire and remembrance, which our frieds departed leaue of thēselues with vs after their departure. There is therfore more

in

in the premisses, than in the conclusion.

6 Power out thy breade on the buriall of the iust, Tob, 4, 17. Therefore the dead are holpen by the workes of the liuing.

Ans, 1, Whether the powring of their bread vpon the buriall do helpe the deade, or no, therof Tobias saieth neuer a word. 2 He speaketh of the buriall of the iust, and if hee were iust, then should he not be in purgatory, (if a purgatorie were granted) neither should he need good works to be relieued by them, According to the saying in the booke of wisdome: The soules of the righteous are in the hand of God, and no hurt shall touch them (Wisd, 3, 1.) 3, And, those which at this day in the reformed Churches, do giue almes after the death of their friends doe it not, that they may help them being in purgatorie (for they do not beleeue that there is a purgatorie) but that they may preserue an honorable remembrance of the dead. Some such thing it was also, that Tobie enioyned his son concerning the powring of his meate vpon the buriall of the dead. Or, seeing it appeareth, it was a custome amongst the Iewes, that

that the friendes and well-willers of the dead, for the loue they had to him, vſed to make a banquet to his children and kindred, to comfort and refreſh them at the buriall of their friend. As appeareth, Ier. 16, 7. It is moſt probable, that Tobie alluded to that cuſtome.

7 Monica the mother of S. Auguſtin, when ſhe lay a dying, deſired a memoriall of her to bee kept in the celebration of the Euchariſt.

Anſw, 1.

She deſired a remembrance of her, not a maſſing ſacrifice, thereby to be holpen. 2, Auguſtine praying for his mother ſayth, he doubteth not, but that God had done that long ſince, which he deſired for his mother. 3, And the examples of chriſtians (which ſome times ſlip into a ſuperſtition) are not rules to order our life by.

8 In ancient time, there was a remembrance kept of the deade in the celebration of the Euchariſt

Anſ, 1, This antiquity reacheth not ſo farre

far backe as to the Apostles time. Therfore it is not sufficient for vs. 2, The memory of them was ordained, not that they doubted of the saluation, and blessed estate of the godly departed: but the examples of the dead were proposed to be imitated, and thankes were giuen to God for his gifts bestowed vpon the faithfull departed, while they liued, & grace was begged at Gods hands, for imitation of them and the gift of perseuerance. The remembrance then which was obserued of ancient time, doth not sute with that, which is now a dayes kept in popery for the deliuerance of soules (which remaine in Vtopia.)

CHAP. 20.

Of the Inuocation of Saints.

QVESTION, I.

IN this Chapter wee are enforced to proceede with an other methode, than wee haue done in the former. For whereas the papists cannot cleare themselues from the crime of idolatrie, very boldely they beginne to denie that, which is notoriously

rioufly knowne: And (as if the thing it ſelfe might bee mitigated with milder wordes) they refraine from the word invocation, & place inſteed thereof, the word veneration. After the ſame faſhion, they change their doulian or a certaine kinde of ſeruice, with Latria, or the worſhip due to God. That theſe things then may be brought to light, & the ſtate of the queſtion truly & rightly ſet downe, let vs ſee out of a few exãples, in the praiers directed by Papiſts vnto Saints, and as yet not cancelled in their Churches, or diſallowed: heereby, I ſay, let vs ſee, whether it be a bare veneration or reuerẽce, or whether there be deuine worſhip therin, which they giue to Saints. That is, whether they pray for any thing to Saints, which is only to bee craued of God: and doe aſcribe vnto Saints, that which is proper to God alone.

And the firſt that heere offereth it ſelfe, is the Ladies Pſalter: wherein are contained theſe things following.

1, This pſalter was printed at Venice in the yeare, 1476 by Iohn de Hallis: and there remaine yet two other copies, the one printed at Paris, the other at Lipſia.

1, Come vnto her (that is Marie) all ye, that labour and are troubled, and ſhee ſhall giue refreſhing, & comfort to your ſoules. Come vnto her in your tentations & the gratiouſneſſe of her countenance ſhall eſtabliſh you, Pſal, 2.

2 Deliuer

2, Deliuer vs by thy holy prayers from the gate of hell, and the belly of the depth, Pſa, 6.

3, I truſt in our Lady, becauſe of the ſweetneſſe of the mercifulnes of her name, &c, And let her mercie take away the multitude of your ſinns, & let her fruitfullneſſe acceptable to God, procure to vs the plentie of merites. Pſal, 10.

4, *A*riſe O Lady, preuent him (that is our aduerſarie) and ſupplant him, and deſtroy all his endeuours, Pſal, *13*.

5, Keepe me, O Lady, becauſe I haue truſted in thee, and mercifully grant vnto mee the droppings of thy grace, Pſal, 15.

6. Vnto thee, O lady, haue I liftedvp my ſoule: through thy prayers, let me not be aſhamed in *the iudgment of God*, Pſal, 24.

7, I will offer vnto thee the ſacrifice of praiſe, and deuoutly will I exalte thy glory, Pſal, 29.

8 In

8, In thee O Lady, haue I put my truſt; let me not be confounded for euer; receiue me into thy fauour, incline thine eare vnto me, and make me ioyfull in my heauineſſe: thou art my ſtrength and refuge, my comfort and protection, vnto thee haue I cryed, when my heart was troubled, and thou heardeſt me from the topp of the euerlaſting hills. Into thine hands O Lady, doe I commend my ſpirit, my whole life, and my laſt day, Pſal. 30.

If this bee not to worſhip Saints with the proper worſhip of GOD, what thé is? Surely this whole pſalm is due to GOD, as Chriſt and Stephen did commend their ſoules vnto God.

9, Bleſſed are they, whoſe hearts doo loue thee, O Virgin Marie, their ſinnes ſhall be mercifully waſhed away by thee, Pſal. 31.

10, By thy holineſſe my ſinnes are purged, by thine integrity incorruptibilitie is giuen me. Pſal. 44.

11, The Lord ſayd vnto my Lady; ſit on my right hand, Pſal, 110.

And infinite other moe, which the ſhortneſſe of a Manuell wil not permit, to ſet them

down heere. But by a few the reader may see, that throughout the whole Psalter, whatsoeuer the Psalmist ascribeth to God, and Iesus Christ his Sonne, and such things, as Dauid durst pray for to none, but to God alone, are all ascribed to the Virgin Mary.

(2) And the hymn, which they vse now to sing dayly in their Churches very deuoutly, doth sufficiently declare, that they giue to the virgin Mary the titles of Christ, and do pray to her for such things, as are to be craued of Christ. Now the hymne in English is on this wise.

All haile O Queene of mercy: our life, sweetnes, and hope, all haile. Vnto thee we banished sonnes of Eue doe crye. Vnto thee we sigh groaning and weeping in this vale of teares: Ah, then our Aduocate, turne those thy mercifull eyes vnto vs, and shew vnto vs after this Exile, Iesus the blessed fruite of thy wombe, O gentle, O sweet, O godly Virgin Mary.

(3) (a) Heereof see the Roman Breuiary printed at Antwerp in

(a) Heereto may be adioyned the titles, by which they, salute the Virgin Mary. Aduocate, Helper, the gate of Heauen, Enlightner, Deliuerer, Mediatour, Sauiour, Comfort, in aduersity

aduersity, Refuge, Rocke, the Fountaine of Grace, &c. Which are ascribed euery where throughout the psalter to the blessed Virgine Mary, and partly in the Rosaries, and partly in that, which they call *Cursus horarum* & other prayers. (*b*) In the letany of the blessed Virgine these titles are giuen her: the fountaine of mercy, the streame of wisdome; the rod of Iesse, the tree of life, the orient light & splendor, the window of heauen, the passable gate of paradise, the true saluation & blessednes, the mother of orphanes, &c. (*c*) Moreouer there they craue of Mary, that she would deliuer vs from all euill: from all euill tentation: from the wrath and indignation of God: from *danger and dispaire*, &c, That she would vouchsafe to keepe the holy Church, &c. There is a booke extant printed in Italy in Octauo: Wherin he that prayeth speaketh to the Virgin Marie thus: *Ora Filium tuum suppliciter, & præcipe sublimiter, &c.* pray thy Sonne humbly, and command him loftily, that in the euen tide of the World he would bring vs to eternall ioyes. How great are these abhominations?

the yeare 1579, as also the booke called Horulus animæ part. 5.

(*b*) These same titles are contained in the forecited Breuiary, as also in the seruice of the blessed Virgine in officio beatæ Virginis.

(*c*) See that notable worke called mariale, printed at Strasburge in the yeare 1493. there ye shall finde all these and in some point those that farre exceede them.

(4) See their Breuiaries & hymnes, yet not cancelled in the popish kingdome, you shall meete with many such for the things following cannot bee denied seeing they are sung in many places vntil this day.

But they haue dealt the like with other Saints also, giuing vnto them the titles of Christ, and crauing of them those things, which it is not lawefull to craue of any but of Christ alone.

1, O holy Virgin Dorothie; make vs happy by thy vertue: create in vs a new heart. In the olde Missals.

2, He saue vs from sinne, that we may rest with the blessed soules in Heauen. Of Saint George.

3, All haile prelate Augustin; heare vs calling vpon thee, and after death bring vs triumphing into the heauenly Kingdome. Of S. Augustin.

4, O Francis, brightsome light, chiefest crucified Martyr, now thou triumphest with CHRIST in the companie of celestiall wights. Be thou to vs the way of life, shew thou to Christ for vs alwaies thy godly wounds. Of S. Francis.

5, All haile glorious Agnes, keepe thou me in the true faith, sweete and dearely beloued Virgin, I heartily beseech thee: grant to all men religiously to serue GOD by whom

whom thou art elected, with perfect charitie.

6, Loose the guilte of my polluted lippes, 5. Iohn.

7, O reuerend Bishop, a religious and present worke-man to them, which with a faithfull heart doe seeke to thee in their perills. Take away the damages of death, & giue vs the wages of life, that after this departing of the flesh, wee may bee with thee in glory. Of S. Nicholas.

8, Giue hee vnto vs the heauenly armour, when tentation is at hand: let him fighting for vs hand to hand, put the harmefull enemy to flight. of S. Martin.

In diseases and other perils and dangers, they were wont to pray vnto fourteene *Helpers* or *Relieuers*; whereas these things were to be begged of God. So they assigned saints as so many guardian gods, to euerie particular arte, workemanship and countrey, wherin the names vsed in paganisme, onely were changed, not the things themselues. For as of olde time Mars, Mercurie, Hercules, Minerua, &c. were worshipped of the Gentils, (5)

ſo in their ſteed the Papiſts do now worſhip George, Nicholas, Martin, Katherin, &c.

Out of this ſhort narration, thus now I reaſon. Whoſoeuer praieth to a creature for that, which is to be begged of God alone, he doth not onely reuerence that creature, but placeth him in the ſteed of GOD, & committeth idolatrie. But the Papiſts do ſo. (As was proued a while agoe.) Therefore they do not onely reuerence the Saints, but place them in Gods ſteed, & commit idolatry. And whoſoeuer giueth to a creature the titles of God, and the glory of God ſignified by the ſame titles, hee committeth idolatry; (as is moſt certaine in the Scripture:) but that the Papiſts do ſo, hath bin alreadie proued. Therfore they do not barely reuerence Saints, but they worſhip them as Gods, giue vnto them diuine honor and ſo commit idolatry.

Contrariwiſe our Aduerſaries do diſpute.

1 Wee make not Gods of Saints, becauſe wee worſhip them with a lower degree of worſhip, than is Latria, or the worſhip proper to God: namely:

namely the saints wee worship with Dulia: the Virgin Mary with Hyperdulia, &c.

Ans. 1, This is the same, as was the diuine worship of the heathen; who (as Plato witnesseth) did worship one God, that is Iupiter, for the chiefest God: the rest they called lesser Gods, and worshipped them with a lower degree of worship. 2, There needeth no protestation, where the thing it selfe is euident. Now the thing it selfe proclaimeth as before was shewed, that diuine worship is giuen vnto Saints. It is in vaine then to make any protestation. 3, Suppose the names of a thing be changed, and if the thing remain the same, no man can heereby defende his facte.

2 Austin brought in the distinction betweene Dulia and Latria. Therefore the inuocation of Saints is iustly defended by this distinction.

Answ. 1, Augustin by this distinction distinguisheth the obedience of the first and second table, or our obedience towards God, and our obedience toward our parents and Magistrats; granting that obedience is due to both, but in a lower degree to the Magistrate

to GOD as it is Act. 5, 29. Now this is nothing to the inuocation of Saints, whereof Austin sayth nothing in this his distinction. Moreouer Austin speaketh of obedience to be yelded to *the liuing*: but our Aduersaries of the inuocation of *the deade*. 2, The Scripture vseth the words *Latreuein* and *douleuein* without difference. *Douleuein* is referred to God also. Rom. 7, 25, as also 1. Thes. 1, 9. so also *douleuon to kurio* Acts, 20. 19. and *latreuein* in the translation of the seuentie interpreters is vsed to signifie seruile workes also. Leu. 23, 8, & 28. 18.

3 Wee doe not pray vnto, but mention and name the Saints.

Ans. The contrarie hath beene alreadie proued. 2, This compellation or naming them hath no ground in Scriptures.

QVESTION, 2.

Whether we may pray vnto Saints.

Our Aduersaries holde the affirmatiue parte, but we the negatiue, for these reasons.

By

By the confeſſion of our Aduerſaries: who confeſſe that the inuocation of Saints hath no commandement of God for it, as appeareth by theſe words of Eckius. The inuocation of Saints (ſayth he) is not expreſſely cõmanded in the holy Scripture. Not in the Olde Teſtament, where the people were otherwiſe prone to idolatrie, and the Fathers were as yet in Limbus not glorified, Iſai. 63. 16. Abraham is ignorant of vs, and Iſrael knoweth vs not. Vnder the Goſpell alſo it was not commanded, leaſt the Gentiles conuerted to the faith, ſhould thinke, that they were brought again to the worſhip of earthly things, that after their olde manner, they ſhould worſhip Saints, not as Patrons, but as Gods, as at Lycaonia they would haue ſacrificed to Paul and Barnabas. Moreouer if the Apoſtles and Euangeliſts had taught that Saints ſhould be worſhipped, it would haue beene counted arrogancie in them, as if they themſelues had ſought that glorie after their death. The Holy-ghoſt therefore would not by expreſſe ſcriptures teach the worſhipping of Saints, but thoſe which were ſtrong in the faith, hee taught them by miracles, (1)

and

and the helpes receiued from Saints, when prayers were powred out vnto them, that the Saints were to bee worshipipped, &c. Thus farre Eckius. Out of this confession these corollaries following are to bee noted.

1, That inuocation of Saints was vnknowen in the time of the Apostles, & in the time of Christs Ministerie vpon earth.

Where is now the antiquity of the Apostolicke doctrine among the Papists?

2, That the Apostles did not only not write, but that they would not write of the worshipping of saints, least themselues should seeme to hunt after that honour (because in truth it did not belong vnto them.)

3, That after the canon of the Scripture was perfected, yet neuertheleſſe the inuocatiõ of Saints was vnknowen: and that yet notwithstanding Christians might bee saued, as Iohn witnesseth of his Gospel, cap, 20, ver, 31.

4, Seeing the Apostles wrote all things necessary to saluation (Act, 20, 27. Ioh, 20, 31,) and the holy Scripture is such, as maketh a man perfect to euery good work (2, Timoth, 3, 17.) It followeth heereof, that either these things are not true, which are heere spoken of the scripture, or that it is

a lye, that inuocation of saints is necessary to saluation.

5. It followeth, that inuocation of Saints hath none other grounds, than lying miracles, frō which God dehorteth vs. De. 13, 2, 3. 2. Thes. 2, 9. Isay. 8, 19.

6. It followeth also, that all those papists doe impudently and against their conscience, which being of Eckius his minde, do go about to proue inuocation of saints by sayings of the Scripture.

7. It followeth also, that because inuocation of Saints is not contained in Scripture; were it neuer so voide of sinne, yet no man were bound to accept of it.

The Scripture biddeth vs worship and pray vnto God alone. (2)

1. Thou shalt worship the Lord thy God, & him *only* shalt thou serue, Mat. 4, 10, Deut. 6. 13. and 10, 20.

2. Call vpon *Mee* in the day of trouble. Psa. 50. 15.

3. I will not giue *My* glory vnto *an other*. Isa. 48. 11.

4. Christ bid vs pray, *Our Father &c.* Matt. 6. 9.

5 Come

5, Come *vntome*, all ye, that are weary, &c. Matth, 11. 28.

(3) Hee is to be prayed vnto whom we may call vpon in faith. But faith is by the Word of God, Rom, 10, 17. Therefore becauſe we haue no word, to ſtir vp our faith with promiſe of being heard, or to command vs ſo to do, nay becauſe it is an horrible ſinne, and religion forbiddeth vs to beleiue on Saints, doubtleſſe it is vnlawfull alſo to pray vnto them.

(4) But neither may wee pray vnto Saints, as to mediatours; becauſe the holy Scripture doth aſcribe the glory of mediation to none, but to Chriſt alone.

1. So he is called the Mediatour of the New Teſtament. Heb, 9, 15.

2. There is *one* GOD and *one* Mediatour betweene God and man, which is the man Chriſt Ieſus: who gaue himſelfe a ranſome for all men (1, Timo, 2, 5, 6.) Now 1, This vnity is taken away, if there be erected moe Mediatours. 2, And the ſaints gaue not themſelues a ranſome for vs, therefore, &c.

3 If

3. If any man sin, we haue an *Aduocate* with the Father, *Iesus Christ the iust*, 1. Ioh. 2. 1. But Saints are not Iesus Christ the *Iust*.

4. Verily, verily, I say vnto you, whatsoeuer ye shall aske the Father *in My Name*, Hee will giue it you. Ioh. 14. 13. & 16. 23.

5. No man commeth *vnto the Father, but by Me*, Ioh. 14. 6.

By the doctrine of the inuocatiō of Saints, Christians are bereaued of that confidence in the loue & mercy of Christ the Sonne of God, in trust whereof they ought to pray: as if Christ were not truly a brother toward vs, as if He were not mercifull, and a louer of mankinde, but such a one as would not be appeased, and a fearefull Iudge euen to the repentant, vnlesse hee were first pacified by some Intercessour or Saint. The contrarie whereof is proued in Scripture. (5)

1. In all things it became him to bee made like vnto his brethren, that he might bee *mercifull*, & a *faithfull High Priest* in things *concerning God*, that he might make reconciliation for the sinnes of the people for in that

As the Priest was a mediator betweene God and the people

so Christ in one and the same word is called a Priest & a Mediator. Heb. 2, 17, 18

that He suffered, and was tempted, Hee is able to succour them, that are tempted. 2, Seeing then that wee haue a great high Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs holde fast our profession. For we haue not an high Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne. Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercy, and finde grace to help in time of neede. Heb. 4. 14. 15. 16.

3. Wherfore he is able also perfectly to saue them which come vnto God by him, seeing he euer liueth to make intercession for them, Heb, 7. 25.

4, The Lord is gracious and mercifull, slowe to anger and of great mercie. Psal. 145, 8, Num, 14, 18.

(6) Yea and God the Father also is mercifull towards repentant sinners, for the intercessio of his Sonne, so that there is no neede of the intercession of Saints.

1. The Lord is ful of compassion & mercie, slow to anger, & of great goodnes, He will not alway chide, nor keepe his anger for euer, He hath not dealt with vs after our sins

nor rewarded vs according to our iniquities. For as high as the heauen is aboue the earth, so great is his mercy toward thē, that feare him. As far as the east is frō the west, so far hath he remoued our sins frō vs. As a father hath compassion on his children, so hath the Lord compassion on them that feare him, Psal. 103. 8, 9, &c.

Heere the implacable popish god is not proposed vnto vs, to whom wee should not dare to come but by the mediation of saints.

2, Hereto belong all the penitentiall sermōs of the prophets, wherein God openeth his ready and willing minde. Ezech. 18, & 33. chap. and many other places.

3, Paul in the 8th to the Romans, is wholy herein busied, to shew vs, with what confidence we should come to God by his Son, with the groanings of the holy Spirit, so that we should nothing doubt of the fauor of God toward vs.

(7)

The inuocation of Saints is for this cause, not to be born with, because the saints heare vs not, yea & they know not what is done on earth.

1, Though Abraham be ignorant of vs & Israel know vs not, yet thou art our Father. Isai. 63. 16.

2, Thus dooth the Prophet comfort Iosias: Thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euill

that I will bring vpon this place. 2, King 22, 20.

(8) And becauſe the moſt feruent prayers are often made without the voice or motion of the mouth and lippes, but in the entralls of the heart, and in the ſpirit, if prayer bee directed to Saints, hereby is deuine honour giuen vnto them, as if they vnderſtoode the thoughts of the heart which is proper to God alone.

1; Thou alone knoweſt the hearts of all the Children of men, 1, King, 8, 39.
2, I the Lord ſearch the heart and trye the reines, Ier, 17, 10. and 20, 12, Reu. 2, 23.

(9) There are manie alſo in the popiſh catalogue of Saints, of whom there is great doubt, they be not glorified in Heauen: And many of them, which now are prayed vnto, never were at all; ſuch as George, Chriſtopher, &c. are fained to haue beene.

(10) Wee haue no examples of the inuocation of Saints, and Angells in the Scripture, but we haue examples to the contrary,

1 Paul

1, Paul & Barnabas would not be worſhipped. Act, 14, 14, 15.
2, So the Angel of the Lord forbade himſelfe to be worſhipped. Reuel. 19, 10, and 22, 8, 9.

GOD accounteth all the worſhip of a Creature according to the worſhip of God, idolatrie, and eſteemeth it as an Apoſtacy from GOD. (11)

1, By the example of the Samaritans, who worſhipped the creature together with GOD, 2, King, 17, 41.
2, My people hath committed two euils: they haue forſaken Mee the fountaine of liuing waters, and digged to themſelues broken ciſternes. Iere, 2, 13.
3, The Gentiles offended, for that they worſhipped and ſerued the creature, *para ton ktiſanta*, beſide the Creator.

Contrariwiſe our Aduerſaries doe reaſon thus:

1 Euen as in Princes Courts, there is neede

of some mediatour to procure accesse to Princes; so when we would pray vnto God, we haue neede of the Saints to be our mediatours

A certaine widowe calling to the Emperour of Rome for justice, when he answeared, I am not at leisure to heare thee, then (quoth she) haue no leisure neither to be Emperour.

Answ, 1, Similitudes proue nothing. 2, It is a similitude ill befitting this thing: for it is a fault, if Princes themselues refuse to heare their subiects, either for negligence or pride. And if they refuse, because promiscuous admittance of all might bee dangerous to their persons, or because themselues cannot doe all, but leaue many things to their officers, these bee infirmities which belong to men, but no way to God. For God is not as man

Hos, 11, 9.

2 It is a point of Christian humility, to seeke for a Mediatour, when thou iudgest thy selfe vnworthie.

Answ. 1. We haue neede of humility, but of true humility; which is such, that we esteeme our selues, and the merits of all Saints more vnworthy than we may obtaine mercy for them, but for Christs sake alone. This is true humility, which doth not leade vs from Christ. Seeing then our Aduersaries meane another humility than this, by this ambiguity of the word (humility) there arise foure termes, 2, The popish humilitie is repugnant

to

to the commandemēt of God. For God saith Call vpon me in the day of trouble. The Papists wil answer: Lord, humility teacheth me, not to cal vpon thee because I am vnworthy.

3 He that honoureth the friends of the Prince, doth that which is acceptable to the Prince. So the worship of Saints may be acceptable to God.

Ans. 1, Againe our Aduersaries deale by Similitudes and coniectures in a matter of such difficulty. 2. That saints are to bee honoured or reuerenced, no man denieth, but they may not so be honoured, as that God be thereby robbed of his honour, which is done by inuocation, but they are honored by publishing the vertues, wherewith God indued them, and by imitating the godlinesse, wherin they flourished.

4 Christ is of greater dignitie, then that we may dare to come vnto him because hee is made higher than the heauens. Therefore we haue need of the mediation of Saints.

Ans. 1, The Antecedent is false, as hath bin shewed before. And Christ calleth vs, to come vnto him saying: Come vnto me al &c. Mat. 11. 28. 2, This is not humilitie, but diffidence reproued & condemned by God.

5 Let my name bee called vpon these children, and the name of my Fathers, Abraham and Isaac, &c. Genes. 48, 16. Therefore the Saints are to bee called vpon in prayer.

Answ. 1.

The Papists deny that inuocation of Saints was in vse in the olde Testament, the Fathers (as their fable is) beeing then in Limbus. Why then doo they alleadge a testimony of the olde Testament? 2, It is an hebrue phrase, to call or name ones name ouer another, that is, to bee reckoned in his family; as, seauen women shall take holde on one man, saying; let thy name be called or named ouer vs, that is, let vs be called by thy name, and so bee thou our husband. Isay, 4, 1.

6 Though Moses & Samuel stood before me, yet mine affections couldnot bee toward this people. Ier, 15, 1. Ezech, 14, 14.

Ans, 1, A conditionall speech proueth nothing, vnlesse the condition be first granted. And the sense of the text doth shew that these men did not then stand before God, for the people. 2, The Papists themselues doe denie, that they then stoode before God but they say they were in Limbus. Therefore they

they alleadge this saying against their conscience.

7 The Fathers in the olde Testament, did often pray for the merites sake of the Patriarches, as Iacob, Genes. 32, 9. Moses Exod. 32, 13. Deute. 9, 27. Psal. 132, 10, &c.

Ans. Let the places be considered, & it wil be manifest, that they provoked not to the persons or merits of the patriarches, but to the Couenant, which God of his meere fauour and mercy had made with the Patriarches & *their posterity*. The argument then is altogether impertinent.

8 As Absolon, when he was reconciled to his father, was not by and by admitted into his fathers presence. (2. Sam. 14. 24.) So sinners reconciled vnto God, may not goe straight into Gods presence, but must vse intermediate persons, namely the Saints departed.

Ans. 1. There is great difference between the reconciliation with God, and reconciliation with a ciuill Magistrate, and neither prescribeth any rule vnto other. The argument then is vnfit, and drawen from things of vnlike and different qualitie. 2. The Hea-

uenly Father is glad of the returne of his prodigall son, and goeth out to meete him, not waiting til some daies man make way for the sonne to his father, Luke, 15, 20.

9 As Adonias did not himselfe goe vnto Salomon, but sent his mother before, whom the King set at his right hand: so we send before vs the mother of Christ, who is placed at the right hand of Christ. 1, King. 2, 19.

Answ. 1. The Kingdome of Christ is one thing, and an externall politick kingdome is an other: neither can it be proued, that the Kingdome of Christ is to bee gouerned on the same fashion, as politick kingdomes vse to be. 2, From this place we may conclude against our Aduersaries, that as Adonias obtained nothing by his Mother, so those, which seek for the intercession of Saints shal obtaine nothing, nay they shall haue the heauenly King, Christ, angry with them.

10 Call now, if any will answere thee: & turn thee to some of the Saints, Tob, 5, 1.

Ans, 1, The right translation is, to which of the Saints wilt thou turne thee? and the meaning is, looke and see, whom thou canst find to agree to thee: or to which of the saints

or holy men thou wilt betake thee, for the defence of thy cause. The godly will not, and the vngodly cannot defend thy cause. Where then shalt thou find any defence? 2, Or, Iobs friends bid him look to the examples (not the praiers) of the saints: whether euer God doe vse to afflict his saints so: but here is nothing of intercession. 3, Moreouer our Aduersaries confesse, that there was no inuocatiō of saints in the olde Testament.

11 If there shall be an Angell speaking for him, one of a rooo, to declare the righteousnes of man, the Lord will haue mercy vpō him. Iob, 33, 23, 24.

Ans. 1. The Translation is bad, which should be thus according to the hebrue verity. If there be an Angel (or messenger or prophet) with him, an interpreter one of a thousand, who may declare vnto man his righteousnes, thē he will haue mercy on him, &c. that is, if he, who is corrected of the Lord for his sin, be admonished by an Angel (or a faithfull prophet of the Lord) of his righteousnes (either of the Lords, how iustly he punisheth him, or of his own, what he ought to do, to amend his life,) he shall obtaine mercy: Therefore this place is nothing at all to the purpose

12 Interceſſions are commanded and approued of, in the Church. 1, Tim, 2, 1. Iam, 5, 14, &c, Paul deſireth interceſſion, Rom, 15, 30, Coloſ, 4, 3. Abraham prayeth for Abimelech, Gen, 20, 17. The Lord biddeth Iobs friends to require his interceſſion, Iob, 42, 8.

Anſ. 1, To argue from the liuing to the deade, is to make foure termes. 2, If the Saints pray neuer ſo much in generall for the Church, yet they are not therefore to bee worſhipped. And whereas it ſtandeth with reaſon that the Angells do pray for the church, yet they would not ſuffer themſelues to be worſhipped. (Reuel. 19, 10. & 22. 8, 9.) 3. To deſire the prayers of other men aliue, and to pray vnto, are things very different. 4, And it is a farre different thing, to ioyne the prayers of manie men together, whoſe prayers they beeing aliue, we deſire, that the praier may be the ſtronger; that is, I ſay much different frō directing our praiers vnto them.

Paul did not worſhip or pray vnto the Romans,

13, The Saints departed are ſayd to be æqual vnto the Angels, Luke, 20, 36, But Angels doo from God know things preſent, and things to come. Therefore the Saints know the ſame alſo, and ſo they know our prayers.

Anſ.

Ans. 1, Christ maketh the comparison betweene the blessed Saints and Angels, not in respect of their offices, but in respect of their glorification and state of life in the other World, wherein they shall haue no need of Matrimonie. It is then a fallacie from a thing spoken but in part and some respect, to the same taken absolutely. 2, The office of Angells is, to bee ministring spirits; by reason of this office, God doth many times reueale to the Angels things present & things to come; but neither dooth hee reueale all things, nor alwaies. Now because this office is neuer in Scripture giuen to the blessed soules departed: doubtlesse, the cause of this speciall reuelation beeing denied, both the necessity and certaintie of their knowing our prayers, and so of our praying vnto them, is denyed. Heb. 1

14 Elizeus, though hee was absent, yet by the spirit knew the actions of Gehazi. 2, King. 5 26. So the Saints in the spirit may know our praiers and our estate.

Ans. Of pure particles nothing follo-

weth.

weth. Elizeus being absent, saw the actions of Gehazi. Therefore the Saints heare and see al things, that are done vpon earth. What foolery is this? For it is neuer sayde in the Scripture, that the deade doe in the spirit know our affaires, as Elizæus being aliue did know the deedes of Gehazi, and that in a miraculous manner.

15 The Saints do pray for the Church, Reuel, 5, 8. and 8, 3.

Answer, 1. In that vision it is not certaine, that the speach is onely of the prayers of the Saints departed, but in generall the praiers of the Church are pourtraied out by the 24. Elders. 2. It is graunted that the Church triumphant doth in generall pray for the militant, but that they do in particular pray for certaine and definite members thereof, the Scripture sayth nothing of it. 3, Neither is there any mention made of inuocation of Saints, in the places cited (Reuel, 5, &8.)

16 Yea but the Scripture doth grant adoration to Creatures, in their kinde. As Abraham adored the Hittits. Gen, 23, 7. Iacob worshipped Esau. Genesis, 33, 3. Nathan did the like to Dauid, 1, King. 1, 23. and Salomon the King vnto his mother. 1, King, 2, 19, &c.

Ans,

Answer, The Phrase is there a hebrue Phrase, whereby, an externall ceremony (bowing of the body) and ciuil reuerence is described: but we speake of the inward spirituall affection & deuotion of the heart. Heere are therefore foure termes.

17 There is one that accuseth you, euen Moses &c. Iohn, 5, 45. Therefore the Saints departed deale for and against the liuing.

Answ. It is a figure called Metonymia, whereby Christ signifieth not the person of Moses, but his lawe.

18 The rich glutton commeth not with his praier to God, but to Abraham as to a mediator, Luk. 16, 24.

Ans, 1, Right. We must forsooth learn the inuocation of Saints from the desperate & damned soules. 2, There is much difference betweene the parable of the glutton, and the popish inuocation of Saints. 3, These praiers got the glutton nothing; and so may the Papists speede.

19 Onias and Ieremias appeared praying for the people, 2, Maccab, 15, 12, 13, 14.

Ans.

Answ. 1.

The booke is Apocriphall. 2, There is rehearsed a deame, not an article of Religion. 3, Wee doe not reade that the Iewes did for this dreame pray vnto Onias and Ieremias, but they prayed vnto God.

20 Heare now the prayers of the deade Israelites. Baruch, 3, 4.

Answ, 1, The booke is not canonicall. 2, Lyra expoundeth it, not of the prayer of the dead after their death, but of those praiers which the Saints being aliue did long since before their death powre out vnto God, for the preseruation of the Church.

21 Miracles haue beeen done, & yet are done at the inuocation of Saints.

Answer, 1, Miracles alone without the Word of God, especially if they be contrary to the Word of God, are not sufficient: as God admonisheth, that we should not beleiue miracles, without the word (Deuter, 13. 2, 3) 2, And the comming of Antichrist shall bee

bee with lying Miracles. 2, Theſ, 2, 9. Reuel. 13, 13.

Question, 3.

Our Aduerſaries denie, that in worſhipping images they doe commit idolatrie: but the contrarie is proued by theſe reaſons.

Let them Grãmatically expound the word Idolatry, and they ſhall be able to make none other thing of it, but a worſhip and ſeruice of Idols: but that they worſhip and ſerue Idols, no man can denie, that hath but once in all his life entred into the popiſh temples. (1)

It is proued by experience: For they proſtrate themſelues before Idols, pray before them, adorne them, they dedicate offerings vnto them, light candles, ſigh vnto them, &c: And they worſhip one image of one Saint (for example, of the Virgin Mary) more than all other images of the ſame Saint. Is not this to worſhip the image? and to aſcribe vnto it, ſome portion of diuinitie. (2)

Their

(3) Their owne confession, & their books do witnesse thus much.

1, Euery image is to be worshipped, as that whose image it is, is worshipped. Seeing therefore Christ is worshipped with the worship of Latria (Diuine worship) it followeth, that his image is to be worshipped with the worship of Latria. Tho. Aquinas. part, 3, q, 25, art, 3.

2, Because the image of Christ is brought in, to represent him, who was crucified for vs, neither doth it shew it selfe to vs for it selfe, but for him: therefore all reuerence, that is offered vnto it, is offered vnto Christ and therfore the worship of Latria ought to be giuen to the image of Christ. Bonauent, vpon the senten. lib, 3, Dist. 9, Quest: 2.

3, In the pontificall the signe of the Crosse is consecrated with this prayer: Wee beseech thee O holy Lord, Father Almighty, Eternall God, that thou wouldest vouchsafe to blesse this wood of the crosse that it may be a sauing remedy to mankind that it way be the strength of Faith, the increase of good workes, and the redemp,

tion

tion of soules: it may bee a comfort, and protection & safeguarde, against the cruell darts of our enimies, &c.

Contrariwise our Aduersaries do dispute.

1 As wee honour the images of Princes, so it is meete we should honour the images of Saints.

Ans, 1, He that vseth the princes image with honorable respect, doth not therefore adore him: and all men would count him a foole, which should put off his hat to the Princes picture, or kneele thereto, or lying prostrate should vtter these words to the picture which should bee spoken to the Prince. 2, If any man doe not of purpose dishonour or disgrace the Princes image, hee hath honoured it sufficiently. 3, Let vs honour the image of GOD in the Saints aliue, on that manner, which Christ hath prescribed, Matth. 25. 36. 40. That is by doing good vnto the needie saints.

2 The stocke or wood or stone is not worshipped amongst the Papists, but the intention is directed vnto him whose image it is.

Ans

Answ. 1. Doubteleſſe the Iſraelites were not ſo ſenſeleſſe, as to worſhip the golde, or the lumpe that was moulten of the golde (Exo. 32.) But they worſhipped in the ſigne that which they thought was the true God: neuertheleſſe God condemned them of Idolatrie. 2. If they worſhip not the images, why doe they proſtrate themſelues before one image of the bleſſed Virgin, rather than before an other? If this onely bee their purpoſe, that they may bee put in mind of the bleſſed Virgin Mary; might not a leſſe regarded image pictured at home, or in ſome more obſcure place of the Church bee ſufficient therefore? Wherefore ſeeing they are vſed to do their deuotion before one certaine particular image, who wil euer believe that they giue not that worſhip to the *Idols themſelues*? And to denie that they worſhip idols, what is it elſe, but to deſire to pull out mens eyes, that they ſhould not ſee that, which all that be preſent, doe beholde with ther eyes.

Now it ſhall not neede to refute the worſhipping of idols, ſeeing our aduerſaries themſelues do acknowledge it abundantly refu-

ted

ted, if this worshipping can bee prooued against them: Therefore they seeke to giue vs the slip, and denie those things, which are most manifest to sense.

CHAP. 21.

Of the Single life, and Vowes of Ecclesiasticall persons.

THAT the Pope of Rome might make vp the full measure of Antichrist, he hath defiled also the sanctity of Matrimony, whilst he accuseth that state of impurity & imperfection, and proclaimeth that these, that liue therein, liue in the flesh (for so Syricius and Innocencius say, Dist. 82. cap. 2, & 3.) and for this cause forbiddeth Ecclesiasticall persons, as priests, Monkes, and Nunnes mariage, as beeing a thing not so fit for sanctitie and perfection, as they call it; and admitteth no maried man to holy orders; and thrusteth him out, that is already in Orders if hee doe marie; and thinketh it more tolerable for a Masse-Priest to be a whoremonger and an adulterer, than ioyned to a wife by lawfull

matrimonie. This doctrine of Devils (1, Timo. 4, 1,3) they goe about to hide by three arguments especially: by the first of which, they depriue matrimonie of purity and holines; by the second they denie vnto it the excellencie of perfection (as they call it:) and in the third, they alleadge the insolubilitie of their vowe; adioyning heereto some few frivolous reasons moe. Wee will, by Gods helpe, examine everie of these in their proper place.

Question. 1.

Whether mariage be a state, that defileth a man, and maketh him vnfit for the exercising of sacred offices. Our Adversaries affirme it, and we denie it, for these reasons.

(1) Because Matrimonie is an holy ordination of the most holy God, instituted before the fall, and renued and restored after the fall. But and if there were any pollution in Matrimonie, that ignominie should certainly redound vnto the Author.

(2) How can that which God will haue Matrimonie (even after the fall) to be honorable among all, and the bed vndefiled.

vndefiled. Heb. 13, 4:

is honourable and vndefiled defile a man? (3)

Matrimonie was alwaies counted verie honourable, both in the olde Testament and in the new.

(1) In the old Testament take for example the places following.

1. It is not good that man should bee himselfe alone. Gen. 2. 18.

2, Two are better than one, &c. Eccles, 4, 9.

3, David gaue honourable testimonie of mariage, Psal: 127, verse, 3, 4, 5: and 128. 3, Moreover, hee compared the mysterie of Christ and the Church to mariage. Psalm, 45, 9, 10, &c.

4, Salomon wrote a most excellent song in commendation of matrimonie and of a happy mariage, Pro. 31, 10, &c.

(2) In the newe Testament the holinesse of the state of Matrimonie is maintained.

1; By Christ, when hee renueth the first institution, Math: 19, 4, 5, 6:

May wee thinke that Christ wold be present at polluted mariages?

2. And

2, And hee honoured mariage both with his presence, and the first miracle of his ministerie. Ioh, 2, 2. 7, &c.

3, The mutuall kindnes & the bond of loue betweene Christ and the Church, is compared by Paul to mariage. Ephesians, 5, 25, 32.

4, And the same Paul (1, Cor, 7, 2,) sheweth the profit & the necessitie of mariage: and likewise defendeth the holines of mariage against the spirits of error, 1, Tim, 4. 1, 3.

(4) There are also in the Olde and New Testament examples of most godly men, who though they liued in wedlocke, yet retained the name of holinesse and sanctity, and that in the sight of God.

(1) In the Olde Testament we haue very many; but these may suffice.

1. Henoch walked with God, after he begot Methuselah, three hundreth yeares; & begate Sonnes and Daughters. Gen, 5, 22.

2, Noah was a Iust and Vpright man in his time, and Noah walked with God, and he begate three sonnes, Shem, Ham, and Iapheth, &c. Genes, 6, 9, 10.

3, Abraham the Father of the faithfull, was maried, as were also the other Patriarches.

Will any man say that any vnmaried man is more pure than was Abraham beeing maried?

4, Dauid a man after Gods owne heart was maried, and in state of wedlocke composed Psalms most acceptable to God, being indued (in a principall measure) with the Spirit of God.

5, Ezechiel the Prophet was maried, Ezech, 24, 16. 18.

6, The high Priest, who offered holy oblations to GOD, might by the lawe of God marie a wife: neither was he polluted by mariage bed, to be made thereby vnfit for the Priests office. And Aaron was commanded by God to burne sweete incense euery morning in the tabernacle before the Arke of the Couenant, as it is Exodus 30, 7. Neither did the vse of mariage bed hinder him in this behalfe; For he begate sonnes.

7. And so were the rest of the Priests maried also.

8. Zacharie and Elizabeth were both iust before God, and walked in all the cõmaundements and ordinances of the Lord without reproofe: and yet they were man and wife, & had Iohn Baptist to their son. Luk,1,6.

(2) In the newe Testament also there were Ecclesiasticall persons, holy and religious that lived in wedlock.

1, Peter had a mother in law, and therefore a wife. Math,8,14.

2, Haue wee not power to leade about a wife, being a sister, as wel as the rest of the Apostles, and as the brethren of the Lord, and Cephas. 1,Corinth.9,5.

3, Philip the Evangelist, which was one of the seaven Deacons, had foure daughters, which did prophecie. Acts. 21, 9.

4. A Bishop must be vnreproveable, the husband of one wife, &c. having children vnder obedience with all honestie. 1,Tim. 3,2,4.

5. Let Deacons bee the husbands of one wife

wife, and such as can rule their children well, and their owne households. 1, Timo. 3, 12.

6. The like appeareth by the examples of Spiridion, and of others in the Primitive Church: who being holy men, and indued with singular gifts of the Spirit, were maried and begat children. And often times the legitimate sonnes of Bishops succeeded their Fathers in the Bishopricks.

Paul doth snarply reproue them, which disgrace mariage, saying: *In the latter daies* (5) *some shal depart from the faith, and shal giue heede vnto spirits of error, and doctrines of Devils, which speake lies through hypocrisie, & haue their consciences burned with an hot iron, forbidding to marie.* 1, Tim. 4, 1, 2, 3.

Finally, if matrimonie be a Sacrament, if (6) it do confer grace, and that grace of the Sacrament causeth (as Eckius saith) the bed to bee vndefiled, why are Ecclesiasticall persons polluted thereby? Or why is a state otherwise impure and defiled, reckoned among the Sacraments, as matrimonie in the opinion of the Papists is?

Contrari-

Contrariwise our Aduersaries do dispute.

1 The vse of Mariage bed after the fall is impure, and not without lust. Therfore priests who ought to bee pure, must abstaine from wedlocke.

Ans. 1,

If the speech bee of the motions of concupiscence remaining after Originall sinne (whereof the Psalmist maketh mention in his conception. Psal, 51, 5) then is it a fallacie of an accident, and that which agreeth to the accident (to wit, Originall sinne) is transferred to the vse of Mariage bed, which of it selfe is right, lawfull and ordained by God. And if because of this accident, men should abstain from mariage as frō an impure state, then should they abstain from all other states and workes, because in all of them there concurreth somewhat of Originall sinne. And because purenes becommeth all Christians, therefore all should abstaine from mariage,

2, But if the vse of mariage be i bee compared

red to vnlawfull luſts, and æquall thereunto; It is manifeſtly repugnant to theſe ſentences of Scripture.

1, In the Scripture, the vſe of mariage bed & luſt are oppoſed as contraries: but contraries, ſeeing they deſtroy one another, are not the ſame.

2, To auoide fornication let euery man haue his wife. 1, Cor, 7, 2. and what? may the remedy of luſt & impuritie, be called luſt and impurity? So the ſun beames, which are as it were the remedy of darknes, ſhould be called darkenes.

3, Paul ſaith; let the Husband giue vnto the wife due benevolence, he bids them alſo come together again. 1. Cor. 7. 3. 5. And what? dooth Paul bid them follow after impuritie? dooth he egge them forward to ſinne?

4, The bed betwixt the godly maried couple is vndefiled. Heb. 13. 4.

2 If Mariage bed were ſo pure, then would not Paul bid them abſtaine in the time of prayer and faſting.

Anſw,

Answ. 1, Hee speaketh not of all sorts of prayers; but of solemne prayers. 2, Neither doth he bid them therefore abstaine, because the vse of mariage bed is impure, and would pollute their prayers, but that they may giue themselues to prayer, and their prayers may be the more feruent, &c. Euen as in the time of solemne prayers we leaue of the exercise & duties of our proper & honest calling, that wee may attend to prayers and sermons. Heere is then committed a fallacy, taking that for the cause, which is not the cause.

3. I was borne in iniquity, &c. Psalm, 51, 5. There Dauid confesseth the impuritie of mariage therefore, &c.

Answ, 1, Hee speaketh not of the vse of mariage bed in his parents, as if that were of it selfe a sinne: but he sheweth that lumpe or masse, so to speake, of which he was created, euen then to haue been polluted with sin (for the whole substance of man was corrupt with sinne); not by reason of the act of mariage bed, but by reason of originall sinne, which doth accidentally concur therewith:

heere

heere is then committed the fallacy of an accident. 2, Whereas our queſtion heere is not concerning originall ſinne, whether it be in the regenerate, and doe concurre alſo in their good workes; but whether there be in matrimony of it ſelfe anie impurity; our Aduerſaries change the ſtate of the queſtion, & play the Sophiſters.

4 They that are in the fleſh cannot pleaſe God, Rom, 8, 8. But thoſe which are maried, are in the fleſh. Therefore, &c. This is pope Syricius his argument.

Anſw, 1, What it is to bee in the fleſh, Paul expoundeth. Gal, 5, 19. Where he reckoneth vp the fruites of the fleſh, (to wit, ſins and crimes) but there is no mention of mariage, but of the contraries thereto. 2, To liue in the fleſh, with Paul is to liue in ſinne, but with our aduerſaries, to liue in the fleſh, is to liue in the ſtate of matrimony. Therefore there are foure termes in this argument.

5 Yea, but many doe vſe mariage bed intemperately, which is not without impurity.

Anſw.

Answ. 1,

This is the fallacy of an accident. For this is a thing that accidentally agreeth to mariage besides the right vse, and that but amongst some onely. 2, Neither is a thing which is of it selfe lawful, to be condemned, because some vse it excessiuely: Otherwise men should be forbidden wine, because some be druncken.

6 I speake this by permission, or indulgence not by commandement (this to wit, that the maried do not defraud one an other, but that they come together againe, as man and wife) 1, Cor, 7, 6. But those things, which are honest and good, haue no need of permission and pardon.

Answ. 1, Paul granteth leaue and pardon to those, which are too incontinent, which appeareth by these words going before, that Satan tempt you not for your incontinencie; but what is this to the lawfull vse of matrimony, and to them which vse the mariage bed moderately? 2, And if permission or leaue be granted them, which exceed, how

how much lesse shall they be defiled thereby, which vse it temperately? 3, If Satans way be stopped (as Paul heere sayth) by the vse of wedlocke, is then Satan driuen from vs by luste and impurity? 4, For this very reason, the vse of mariage bed is lawfull and without impurity, euen because it is permitted: vnlesse we wil say that God permitteth and granteth vnhoneſt things. Neither durst the Apostle of Christ haue granted anie libertie to sinne. 5, And seeing they play with the ambiguity of the word, indulgence, (as sometimes for the pardoning of an offence, and some times for the permitting of a lawefull thing) there arise foure termes in the argument.

7 These are they which are not defiled with women. Reu, 14.4. Therfore the companie with women is a filthie thing:

Answ, 1,

If the words be taken properly and without a metaphore, then he speaketh not of defiling by wiues, but generally by women, that

that is, of fornication and adultery, and it is a fallacie from that which is ſpoken indefinitely and in generall; to the ſame taken definitely and for one ſet part. 2, But if the place be taken metaphorically, (as the circumſtances of the text do altogether euince) then the text ſpeaketh of Idolatry, which the Holy ghoſt in the Scripture vſeth to deſcribe by fornications and adulteries. And ſo the argument is as a rope of ſand.

8 If a mans iſſue of ſeede depart from him, hee ſhall waſh all his fleſh in water, and be vnclean vntill the Euen. Leuiticus, 15, 16. Therefore the companie of man and wife is not without pollution.

Anſw. 1.

The text ſpeaketh expreſſely, not of the lawfull companying of man and wife, but of the iſſuing out of the ſeede, which is done in ſleepe, when the ſeede is caſt forth without the vſe of mariage bedd, as the whole courſe of the ſpeech dooth there declare. There are therefore foure termes, ſeeing the word, iſſue of ſeede, is ambiguous. 2, Legall impurities

impurities and pollutions by the ceremonial law of Moſes are not pollutions in manners, elſe hee ſhould ſinne, that toucheth a deade corps, Leuit, 21. 1. and Num. 5, 2. Where there is the ſame commandement concerning vncleanenesse by touching the dead, as by the iſſuing of ſeede.

9 Abimelech ſayd to Dauid: if the young men bee cleane from women, they may eate. 1, Sam. 21, 4.

Anſ, 1, Cleaneneſſe in the *Antecedent* is taken for Leuiticall cleaneneſſe, and the ſpeech was of the hallowed breade, which was lawfull for the prieſts only to eate: in the conſequent it is taken for cleaneneſſe before God, which as yet hath place among Chriſtians. There are therefore foure termes. 2, Now the ſhadowes of the Leuiticall Law are not to bee brought againe into the cleere light of the Goſpell.

10 Dauid deuided the Leuites into 24. companies, that they might do their office by courſe, leaſt they ſhould be driuen to miniſter when they were polluted. 1, Chro, 24.

Anſw, 1, It is a fallacie taking that for the cauſe, which is not the cauſe, for we doe no

no where read that this was the cause of the diuision, but it is apparant to bee done for excellencie, and order and comelinesse sake, as also that none of the Leuites should be quite excluded from the ministerie. 2. Neither doe wee reade that those companies had neede to purifie themselues before their turnes came. 3. And if the Papists bee so much delighted, to bring the old Testament into the new; by the same reason let them be circumcised; by the same reason let them forbid their Priestes the vse of wine, when they haue the charge of the ministerie.

11 Yee husbands dwell with your wiues according to knowledge, &c. that your prayers be not interrupted, 1. Pet. 3. 7.

Answ. Hee speaketh not of the company of man and woman, but of tyrannous husbands, which handle their wiues in seruile & violent manner, liuing in continuall discord. Now that their prayers are hindered by reason of their heart full of anger, hatred and enuie, Christ teacheth, Matth. 5. 23 24, 25. It is then a fallacie taking that for the cause, which is not the cause.

12. B

12. Bee yee cleane, Iſai, 52. 11. without ſpot, Epheſ. 5. 27, &c. therfore Prieſts ought to abſtaine from mariage.

Anſ. 1. Theſe places ſpeake of that cleanenes, which ought to bee cõmon to all Chriſtians, that they be pure and cleane from wickednes and ſinnes: If theſe places then doe rightly conclude, then generally all Chriſtians ſhould abſtaine from mariage. 2. Or if in the place of Iſaie, there be enioined any Leviticall purification beſide to the Levites, that belongeth not to Chriſtians.

Therefore the lawfull companying of man and wife is not a polluted thing, and ſo neither is Matrimonie it ſelfe impure or polluted, but lawfull, holy, vndefiled, honourable, and vnſpotted. Heb. 13, 4. Albeit all men be polluted and infected with original ſinne: which pollution the holines of Chriſt imputed by faith vnto vs, doth cover, ſo that the heavenly Father doth acknowledge vs for pure and holy.

Queſtion. 2.

The queſtion is, whether before God (eſpecially in the article of Iuſtification) ſingle life bee

more holy and doe deserue more, than the state of Matrimonie. Our Aduersaries doe so much admire and extoll single life, that in the meane while they doe debase the state of Matrimonie. And in former time the Schoole men haue taught by writing that the least and meanest works (as standing, sitting, eating, drinking and such as follow heerevpon) which are done by Monkes in single life, are more acceptable to GOD, than are the greatest works of the first and second table, which are done by maried men. Wee doe no way disallow honest single life, neither doe wee denie, but that it is in many thinges more commodious and happy than Matrimonie, if a man haue the gift of continencie: but we allow not of that superstitious loud extolling of single life, but we do beleeue that both the single and the married men are before GOD accepted with like favour, by faith in Christ; and that no man meriteth any thing more by single life, than those that liue godlily and faithfully in wedlock.

(1) Because, (as before was said) the holy men of God, Abraham, Enoch, Noah lived in maried state, and begot children, who were nevertheless most acceptable to God:

(2) Because we are not iustified by single life, nor

nor any other worke, but by faith alone. Doubtlesse neither single life, nor mariage doth make vs either the more or the lesse accepted with God.

Paul doth so compare mariage and single life together, that hee doth detract nothing from mariage before God. 1, Cor. 7. (3)

1, It is better to marrie, than to burne: verse, 9.

2, As the Lord hath called every one, so let him walke and so ordaine I in all Churches; verse, 17.

3, Let everie man abide in the same vocation, wherein hee was called. verse, 20. And againe,

4, Brethren, let every man, wherein hee was called, therein abide with God. verse, 24.

5. Art thou bound to a wife? seeke not to be loosed. verse, 27.

6, If thou takest a wife, thou sinnest not: and if a virgine marrie, shee sinneth not. verse, 28.

7, If any man thinke it is vncomelie for his virgine, if shee passe the flower

of her age, and neede so require, let him doe what he will, he sinneth not. let them be married. verse, 36.

8. So then, hee that giveth her to marriage doth well, but hee that giveth her not to mariage, doth better. verse, 38.

(4) Moreover, when as Paul doth seeme to preferre single life before mariage, he doth it not in this respect, that it is more acceptable with God, but in a particular respect, because of the present necessitie, and of the impediments of serving God more readily: for at that time persecutions were rife, which were more troublesome to the married, than to those which lived single: and this appeareth by these places out of the same Chapter.

1, I suppose this be good for the present necessitie: I meane, that it is good for a man so to be; verse, 26.

2. Such (that is, those that be maried) shall haue trouble in the flesh: but I spare you: verse, 28.

3. I would haue you without care, verse, 32.

4, This

4. This I ſpeake for your commoditie, not to tangle you in a ſnare, but that yee follow that which is honeſt, and that yee may cleaue faſt vnto the Lord without ſeparation. verſe, 35.

5. But ſhe (a widowe) is more bleſſed, if ſhee ſo abide in my iudgement. verſe, 40. Now he ſpeaketh heere of temporall happines.

There is no difference of reſpect before God, either of thoſe that bee ſingle, or thoſe that be maried. (5)

1. God is no accepter of perſons: but in everie Nation hee that feareth him, and worketh righteouſnes, is accepted with him. Act: 10.32.

2. As Circumciſion is nothing, nor vncircumciſion is nothing, but the keeping of the commandements of God. (1, Cor. 7,19.) So is it rightly ſaid of ſingle life and marriage, ſeeing wee doe not pleaſe God, either becauſe wee liue ſingle, or becauſe wee are married, but becauſe wee are in Chriſt by faith.

3. Their is neither Iewe, nor Grecian: there is neither bond, nor free: there is

neither male nor female: for yee are all one in Christ Iesus. Galat. 3,28.

(6) Married persons haue so great promises in mariage, as our Aduersaries will never shew were made to single life.

1, The woman shall bee saved through bearing of children, if they continue in faith, and loue, and holines with modestie. 1, Tim. 2, 15.

Blessings of godly mariage.

2. Blessed is every one that feareth the Lord, and walketh in his waies, &c. thou shalt be blessed and it shall bee well with thee, &c. Loe, thus the man is blessed, that feareth the Lord: the Lord out of Sion shall blesse thee, and thou shalt see the wealth of Ierusalem all thy life: thou shalt see peace vpon Israel, thy wife shall be as the fruitfull vine. Psal. 128.

Spirituall blessing out of Sion.

Contrariwise our Aduersaries do dispute.

1. I would that all men were, even as I my selfe am. 1, Cor. 7, 7.

Ans. The Apostle doth not say this, as if single men were more perfect or acceptable before God, but as Paul saith, I spare you, because

cause of the tribulation of the flesh. It is therfore a fallacie from that which is spoken but in part and some respect, to the same taken absolutely, and in all respects.

2. It is good for a man so to bee, that is vnmarried. 1, Cor: 7. 26.

Ans: 1. Good is not there opposed to euil: for then this should be the conclusion: Single life is good; therefore marriage is evilll: but this would turne to the contumely of the Author of Matrimonie. 2, Heere bee foure termes: for the Antecedent speaketh of a corporall felicitie or good, & the consequent of a spirituall.

3. Art thou loosed frō a wife? seeke not a wife. 1. Cor. 7, 27.

Answer, 1. Paul addeth forthwith; If thou take a wife, thou sinnest not: therefore the single man is not more perfect than the married. 2. Still they commit the fallacie of taking that absolutely, which is spoken but in part and some respect onely: neither do they consider the words of Paul, where hee saith; for the present necessitie, not for any future excellencie in heaven.

4, They

4, They which haue wiues, let thē be as though they had none. 1, Cor. 7, 29.

Anſ. Paul ſpeaketh not in this place of the companie of man & wife, but admoniſheth the married, that in thoſe perilous times, (wherein the confeſſion of the truth of the Goſpell is required) they ſhould not haue more care of their wiues, than of Gods glorie, and their owne ſalvation.

5. The vnmaried careth for the thinges of the Lord, how he may pleaſe the Lord: but he that is married careth for the thinges of the world, howe he may pleaſe his wife. 1, Cor. 7, 32.

Anſ. 1. Hee ſpeaketh not of perfection or imperfection before God, but of commodities and diſcommodities, or certaine impediments which vſe to happen in marriage, for that the maried hath care and charge of providing neceſſary things of this life for his family: which care who ſo might bee freed from, without ſome greater or as great inconvenience on the other ſide, might haue the more time and opportunity to beſtowe himſelfe wholly on heavenly Meditations: but the like doth befall in all other eſtates, wherein menne haue to deale with the affaires

affaires of this life: So the Magistrate because of his great businesse in the commonwealth, hath not so much liberty to apply himselfe to religion. 2, A maried man may also serue God neuertheleſſe : Otherwise Zacharie & Elizabeth could not haue beene called iust before God, Luke, 1, 6. Neither doth euery conueniency in a state make it by and by a more perfect state, for else riches were a more perfect state, than pouerty, because a man hath meanes to prouide necessaries for his profession, the more liberty to intende matters of religion, and may bee liberall to the poore, yet the papists wil not say that the state of rich men is a state of greater perfection, than the state of poore men.

6 The vnmaried woman careth for the things of the Lord, that she may be holy both in body & spirit, 1, Cor, 7, 34.

Answ, 1, This obiection is all one with that, which went next before, & therfore let the former answere serue for it also. 2, In the meane time, let the vnmaried papists, which vaunt so of their single life, remember that they

they are commanded to be holy in body and Spirit; that they doe not burne with lustfull cogitations.

7 He that giueth her to mariage doth well, but he that giueth her not doth better, 1, Corinth, 7,38.

Anſ, 1, It is a fallacy taking that abſolutely, which is ſpoken but in part and ſome reſpect. For it is not of it ſelfe & ſimply better, but with a reſtriction, it is better and more commodious, for the preſent neceſſity, that they may cleaue to the Lord without hinderance. In the meane while it is ſayde to all Chriſtians. He that cannot containe, let him mary; and it is better to mary than to burne.

8 Shee (a widow) is more bleſſed, if ſhee ſo continue. 1, Cor, 7, 40.

Anſwere, Shee is more bleſſed with a temporall bleſſing, as Chriſt calleth the barren bleſſed, Luk; 23, 29. There are therefore foure termes.

9 The barren is bleſſed, which is vndefiled, & knoweth not the ſinefull bed: ſhe ſhall haue fruit in the viſitation of ſoules. Wiſd, 3, 13. Therefore ſingle life is before God more bleſſed, than matrimony.

Anſw,

Anſ. 1, The text ſpeaketh of a maried woman that is barren: but our Aduerſaries ſpeake of one that is vnmaried: for there can bee knowen no barrenneſſe, where there hath not been the companie of man and woman. 2, The text ſpeaketh of a woman which refraineth from adultery: this is ſhewed by the words: *She knoweth not the ſinneſull bed*: Our aduerſaries ſpeake of a woman, which abſtaineth from lawefull mariage: There is therfore a confuſion of many terms, which hang not together, and a fallacie taking that abſolutely, which is ſpoken in part onely. 3, And the booke is Apocriphall.

10 Let not the Eunuch ſay, Beholde I am a dry tree. For thus ſayth the Lord to the Eunuches that keepe my Sabbaths, & chooſe the thing that pleaſeth me, and take holde on my couenant, euen vnto them will I giue in mine houſe & within my walles a place, &c. Iſay. 56, 3, 4, 5. Therfore ſingle life is before God more excellent than mariage.

as if prieſts & monkes were Eunuches, & did not rather fil the world with baſtards

Anſ. 1, It is a fallacy taking that abſolutely, which is ſpoken but in part only. In the olde Teſtament thoſe that were barren thought them-

themselues neglected of GOD. These the Prophet comforteth, because before GOD there is no difference betweene the barren and the fruitfull, for that all which beleeue, are indifferently receiued into the Kingdome of God. Now that which the Prophet sayth shall not hinder them, that our Aduersaries do fondly turne into a prerogatiue. 2, The contrary rather followeth from this place, to wit, that both the fruitfull and the barren, the maried and the vnmaried are alike esteemed of God, if they beleeue on the Messias, and take holde of the Lords couenant.

11 There is no weight to be compared to the continent minde. Eccles. 26, 15.

Ans. The whole text speaketh of an honest & chaste maried woman, who doth not defile her bed with adulterie. This is then a rope of sande. 2, And the booke is Apocriphall.

12 Who sayde to his Father and to his Mother, I know you not, and to his brethren, I am ignorant of you; and they knew not their owne sons

&c.

&c, These haue kept thy Word, Deut, 33, 9.

Answ. 1.

The translation is false: Which according to the hebrue is thus: Who, (that is Leui) sayde vnto his Father and to his mother, I haue not seene him, neither knew he his brethren, nor knew his owne children. For they obserued thy Word and kept thy couenant; they shall teach Iacob thy iudgments. That is the Leuites were inflamed with such a zeale against the transgressours of Gods law, that they neyther spared kindred, nor parents, nor brethren, nor their owne sonnes, but killed them as though they had not seene them, or knowne them. And that for this exploite, whereby God was appeased, they were fit men, to whom the ministery should bee committed in their generations for euer. As the story, whereunto Moses alludeth, is at large described (Exod, 32, 26, 27, 28. &c.) 2, He sayth not, they begate not sonnes, but they knew them not, that is, they had no respect of persons. 3, And with all, this is taught vs, that those are fit ministers & worthy commendation, that throughly & manfully

fully do their dutie in the Church with great zeale, not passing for it, that they bring sorow or losse of goods (by reason of persecutions arising thereupon) to their parents, wife, or children. But what is this to popish single life? This argument then hangeth together like sande.

13 Marie sayth, I know not man, Luke, 1, 34. as hauing respect to the vow of perfection, to wit, single life.

Ans, 1, The text sheweth the contrarie, saying that she was affianced to a man, (Luk, 1, 27.) and so that Mary and Ioseph should haue come together (Matthew, 1, 18.) vnlesse God had forbidden it, because our Sauiour was to be borne of Mary.

14 Some haue made themselues chaste for the Kingdome of Heauen; Matth, 19, 12.

Answ, The Kingdome of God signifieth the dispensing of the Gospell, in performing whereof that they might bee lesse hindered, some remained vnmaried, as Paul. But this is nothing as concerning any prerogatiue with God; neither is single life therefore of it selfe more holy before God, than is honest matrimony.

Heere

Heere follow certaine other generall arguments of our Aduerſaries for the prerogatiue of ſingle life.

1 Paul biddeth the maried to abſtaine from companying together for a time, that they may giue themſelues to prayer. 1, Cor, 7, 5. But prieſts and monaſticall perſons ought to giue themſelues at all times to prayer: Therfore they ought alwaies to abſtaine from mariage.

Anſw. 1. Paul there ſpeaketh not of ordinary and dayly, but of ſolemne prayers in the time of perills of imminent perſecutions: For which praiers ſake the maried prieſt may abſtaine for a time, no leſſe then the laick. 2 Though the Laickes alſo ought as well to pray alwayes, (for, pray alwaies, continually, ſayth Paul, Epheſ. 6, 18. 1, Theſ, 5, 17.) yet they are not bidden therfore to remaine alwaies vnmaried. 3, Heere is a fallacie, taking that for the cauſe, which is not the cauſe. For Paul bids thē not abſtaine for a time, by reaſon of any vncleannes in matrimony, but that being hindred with none other outward or wordly thing, they might more conuenientlly giue themſelues to prayer.

2 No man that warreth entangleth himselfe with the affaires of this life, because hee would please him, that hath chosen him to be a Souldiour, 2, Tim, 2, 4. But priests are Gods Souldiours.

Answ, 1.

Heere onely is reprooued that carefulnesse, whereby Christians doe ouer much meddle with worldly affaires. 2, Maried men also are Gods Souldiours, though they liue not single. For which warrefare Paul dooth arme all Christians with spirituall weapons (Ephesian, 6). 3 And that the Minister of the Church bee not compelled to care at home for the things of this life, hee may bee eased of this care by his wife.

3 The Woman is bounde by the lawe while her husband liueth. Rom, 7, 2. 1, Corin, 7, 39. But Christ, who is the Husband to priests, liueth for euer. Therefore priests may neuer be ioyned in matrimony.

Ans, 1,

It is an argument from a spirituall coniunction

iunction to a corporall: therefore there are foure termes: 2, Spirituall marriage with Christ doth not take away corporall matrimonie: otherwise all married Christians should bee spirituall adulterers: which our Aduersaries dare not in such grosse manner vtter, though perhaps they thinke not much better.

4. I haue prepared you for one husband, to present you a pure virgin vnto Christ. 2, Corinthians, 11.2.

Answ. 1, Paul writeth heere to all the Corinthians, whether single or married, whether Laymen or Ministers of the Church; all them hee calleth a pure virgine. Therefore this text is nothing to the single life of Priests. 2, It is a metaphoricall speach, which besides the metaphoricall signification concludeth nothing: but marriage and single life are vsed of our Aduersaries without any metaphore: therefore they dispute by foure termes.

5. The Father hath right to keepe his virgine vnmarried, as please himselfe. 1. Cor. 7, 36, 37. 38. But the Church hath the right and authority of a Father, over Ministers; therefore it hath right to forbid Priests to marrie.

Anſ 1, That the Church hath not power ſimply at her owne pleaſure, but a limitted & reſtrained power, was proved in the common place of the Church. 2, The right and power of a Father alſo is limitted ſo, that Parents are bound to haue cõſideration of their children, that they conſtraine not them to containe, which haue not the gift of continencie, and by this occaſion expoſe them to vnchaſt luſtes. Which ſeeing it is not obſerved by the Church of Rome, they doe not rightly vſe their right of fatherhoode: but they vſe the right, or rather the wrong of Tyrannes. Then the *maior* propoſition is not vniverſally true, eſpecially ſeeing it is contrarie to the ſaying of Paul: He that cannot containe, let him marrie. 3, In the ſame place Paul leaveth all this matter at mens libertie: Seeing then the Church of Rome doth in this matter bereaue ſuch, as belong vnto her, of that libertie, contrarie to the doctrine of Paul; the place of Paul hath not affinity or coherence with the purpoſe of the Papiſts.

Queſtion. 3.

The queſtion is, Whether it be lawfull for every one

one to vow continencie or single life. Our Aduersaries affirme, and we denie it for these reasons.

The nature of vowes is this, that first they bee not contrary to the word of God: then that they be of things, which are in our owne power; but continencie is not in our owne power, but is a peculiar gift of God. (1)

1, All men cannot receaue this thing. Hee that is able to receaue this, let him receaue it. Math. 19, 11 12.

2, Every man hath his proper gift of God (not of himselfe, or of his owne free will) one after this manner, and another after that. 1, Cro. 7, 7. Where the Apostle doth expressly speake of continencie.

3, As God hath distributed to every man. 1, Cor. 7, 17. where he speaketh of the same matter.

Pauls doctrine of continencie is such, that he would haue it to be free, & not bound by vow. (2) It is very cleare, that in Pauls time: the vowes of single life were altogether vnknowne;

1, If they cannot abstaine, let them marrie: for it is better to marrie, than to burne, (1, Cor. 7, 9.) Contrary to this our

therefore the vowes, which Priests now vse, are not Apostolical.

Aduersaries teach thus. If they cannot containe, yet let them not marrie; for it is better that Priests should burne, and become whoremongers & adulterers, than that they should bee ioined in honest matrimonie.

2. This I speake for your commoditie, not to tangle you in a snare. 1, Cor. 7, 35, but our Aduersaries lay snares vpon mens consciences.

3. If any man thinke it is vncomely, &c: let him doe what he will: 1, Corinth. 7, 36. Note if the Father thought it but vncomelie, he was bound no further.

(3) Because by this vowe of continencie manie thousand soules are thrust downe into eternall destruction, while they vowe continencie, which they cannot keepe.

(4) This vowe doth cause many hidden sins to be committed, and many other foule olose crimes, which it is a shame even to report. Concerning these things reade Balæus of the visitation of English Monasteries: as also the verses of Mantuan, who himself was a Papist, and of Iacobus Actius Sannazarius, of Marcellus Palingenius, of Franciscus Petrarcha;

Balæus in the preface to the lyues of the Bishops of Rome.

as

as also the booke of *Iohn Della Casa, de Sodomiæ encomio*: all which the day of the Lord shall once disclose, and shall repay them vpon their heads, who haue beene the Authors and maintainers of this tyrannous lie imposed vowe.

Contrariwise our Aduersaries doe dispute.

1. Vowes are to be kept. And heere they heape vp many sayings to no purpose. Deut. 23, 21. Leui. 27, 32, 10. Numb. 6, 2, Psal. 75, 12, Eccles. 5, 3.

Ans. 1. There be foure termes in the argument, because the Maior speaketh of vowes, which are not out of our owne power, but of lawfull and approved vowes, which were not repugnant to the rules delivered, Numb. 6 & 30 Chapter; such as were the vowes of the Nazarites, of offerings, &c. but the minor meaneth a vowe not allowed of, nor commaunded, and such a vowe as is not in our power to keepe.

2. Though every one haue not the gift of continencie, yet we may obtaine it by prayers; for what soever yee shall aske, yee shall receaue. Iohn. 16, 23, 24.

Anſ. 1. If God had appointed, the praying for the gift of continencie, as an effectuall and ſufficient remedie againſt burning, then the argument would followe: but becauſe God hath appointed another remedy, for the avoiding of fornication, to wit, lawfull matrimonie (according to theſe ſayings: It is better to marrie, than to burne: if they cannot containe, let them marrie: and for avoiding of fornication, let every man haue his wife:) therefore there is no conſequence in the Papiſts argument. 2, We haue an aſſured promiſe to obtaine thoſe thinges by prayer, which doe directly pertaine to the ſalvation of our ſoules; but ſeeing wee may be ſaved in honeſt Matrimonie, without the obtaining of the gift of continencie, God is not tyed to heare our praiers, when we deſire the gift of continencie: 3, And if every man may obtaine by prayer the gift of continencie, why not alſo the gift of tongues? or, why not the gift of healing alſo?

3. Refuſe the younger widowes: for when they haue begun to waxe wanton againſt Chriſt, they will marrie, having damnation becauſe they haue broken the firſt faith (that is their vowe.) 1, Timo. 5, 11,

5, 11. 12. Therefore the vowe of continencie cannot be broken, vpō any pretense of not being able to containe.

Answer. 1, It cannot by any one word bee prooved, that these widowes made vowes, that they would not afterward marrie: this place then is wrongfully wrested to Popish vowes of continencie. 2, These widowes are not reproved, for that they marrie, but for that they secretly play the harlots, and then seeke for marriage for a pretense to cover their naughtinesse. 3, The first faith is not any vowe, but the first faith that was given to Christ in Baptisme: this is the first faith, which they breake, while they make the members of Christ, the members of an harlot. 4, And Paul biddeth these younger widowes marrie, in the same place: hee should then bid them breake their vowe, if these widowes had made any vow: which our Aduersaries will not willingly graunt. 5, If this place be vnderstood of vowes, it followeth against the Papists, that they offend, in laying vowes vpon thē, which are not yet come to threescore yeeres of age: for Paul would haue such chosen, as be threescore yeeres old.

4, The

4. The vowe which Priests make of chastitie, is a free vow of their owne accord; neither doth any man compell them to it.

Ans. 1. This wee denie: for those that will be admitted into holy Orders, haue none other entrance, but by vowing. A man that is admitted, if he marrie, is removed from his calling, and is punished in his body: what a kinde of liberty is this? It is therefore a loud lie.

5, Paul (1, Timo. 4, 1, 3.) doth not speake of the Pope, that he holdeth the doctrine of Devils, but he meaneth the Tatiani and Encratitæ heritikes.

Ans. 1. Paul saith of them: forbidding to marrie, but the Pope forbiddeth to marrie: therefore &c. 2, It followeth not, the Tatiani forbad marriage: therefore the Pope, which forbiddeth it too, is not to bee reprooved. There is the like iudgement of like things. 3, Though the Pope doe not forbid mariage to all persons: yet hee forbiddeth it; and therefore hee is rightly condemned by Paul with the Tatiani and Encratitæ.

CHAP.

CHAP. 22.

Of the Popiſh Faſtes.

IN this chapter the controuerſie is not, whether Chriſtians ought to faſt. (For none of our ſide doth denie that) but the queſtion is, whether the popiſh faſtes, ſuch as are in vſe amongſt our Aduerſaries, bee to be approued and neceſſarie to be obſerued. But becauſe ſo many things meete together in the popiſh faſtes, which are repugnant to the holy Scripture, let vs treate of them all ſeuerally.

(1) *Error* 1.

And firſt of all, our Aduerſaries do place their faſtes, not in ſobriety, or temperance in meate and drink; neither in a totall abſtaining from all meate and drinke for a certaine time, which was vſed of the Auncients; but in abſtinence from fleſh, and white meates, &c. onely putting a difference betwixt meates. And they preſſe that difference to be obſerued with ſuch ſeuerity, that amongſt them he is accounted to commit a more hainous crime, who ſhould taſte fleſh vpon the dayes forbidden, than hee that ſhould be taken in adulterie, or other

other wickednesse: And in some places (especially of Italy and Spaine (men are in greater danger for tasting flesh vpon the dayes inhibited, than for committing capitall crimes. Wee disallow and reiecte this obseruation and prepostorous choise of meates, for these reasons.

(1) Because there is not any either commandement or example, in the whole Scripture of the new Testament, of this difference and choise of meates: and therefore it is rightly reiected, as a meere will-worship.

1, Teach them to obserue all things that I haue commanded you, Matt, 28, 20.

2, Of such like obseruations Christ sayth: In vaine they worship mee, teaching for doctrines, mens precepts, Matth, 15, 9.

(2) In the Newe Testament those Leuiticall differences of meates are taken away, which after a sorte are brought in againe of our aduersaries.

1, The things that God hath purified, pollute thou not, Act, 10, 15.

2, Whatsoeuer is set before you, eate, 1, Cor, 10, 27.

3 That

3, That which goeth into the mouth, defileth not the man, Matth, 15, 11.

4, Meate maketh vs not acceptable to God: for neither if we eate, haue we the more: neither if we eate not, haue we the lesse. 1, Cor, 8, 8.

5, The Kingdome of God is not meate nor drinke, but righteousnesse and peace, and ioy in the Holy ghost, Rom, 14, 17.

6, It is a good thing that the heart bee stablished with grace, and not with meates, which haue not profited them, that haue beene occupied therein, Heb, 13, 9.

By this difference and choise of meates layed vpon the Church, as if it were necessarie, Christian libertie is impugned. (3)

1, In the latter times some shall departe from the faith, and shall giue heede vnto spirits of errours, and doctrines of deuills, which speak lyes through hipocrisie, and haue their consciences burned with an hote iron, forbidding to marrie, and commanding to abstaine frō meats which God hath created to be receiued with giuing thāks of thē that believe & know the truth: for euery creature of God is good,

and

and nothing ought to bee refused, if it be receiued with thankesgiuing. 1. Tim, 4, 1, 2. &c.

2, Let not him that eateth, despise him that eateth not, & let not him that eateth not, iudge him that eateth, Rom, 14, 3.

3, Let no man condemne you in meate or in drinke, &c. Colos, 2, 16.

4, If ye be deade with Christ from the ordinances of the World, why as though yee liued in the World, are ye burdened with traditions? As, touch not, taste not, handle not. Which all perish with the vsing, and are after the commandements & doctrines of men: which things haue indeed a shew of wisdome, in voluntary religion and humblenes of minde, and in not sparing the body: neither haue they it in any estimation to satisfie the flesh, Coloss, 2, 20, &c.

5, Vnto the pure are all things pure, Titus 1, 15.

6, Whatsoeuer is soulde in the shambles eate yee, and aske no question for conscience sake, 1, Corinth, 10, 15.

Con-

Contrariwise our Aduersaries doe reason.

1 Obedience is due to the Church but the Church hath ordained such fasts. Therefore, &c.

Answer, 1, In customes and indifferent ceremonies for orders sake, obedience is to be performed to the Church, but not in matters of necessity and articles of our beliefe, vnlesse it be vpholden by the authority of the scripture, whereof we haue spoken in the beginning of this booke. Thither we referre the Reader. 2, Neither is that rightly ascribed to the Church, which is tyrannously obtruded to be obserued of Christians by superstitious men vnder the name of the Church.

2 Hee that is weake, eateth herbes, Rom. 14. 2. Therefore the eating of flesh may rightly be forbidden for the weake ones sake.

Answ, 1, Paul speaketh of those that be weake: but the Church respecteth not the weake, but onely their owne tyranny, which they would establish by such superstitious precepts. 2, Paul addeth presently vpon it, let not him that eateth, despise him that eateth

teth not, &c. Now if our Aduersaries think he spoke these words of the choise and difference of meates, why doe they not leaue the vse of meates in mens libertie? and, why do they not take away the difference betweene him that eateth, and him that eatethnot? 3, Seeing Paul speaketh of a thing, which hee leaueth in free choise, and our Aduersaries of a thing not leste at liberty, this allegation of Paul is impertinent. And there be 4. termes.

3 It is good not to eate flesh, Rom, 14, 21.

Ans, 1, Paul speaketh of the moderating of Christian liberty, (wherof there is no controuersie) which seeing our Aduersaries doe wrest to the abrogating of Christian liberty, there is more in the conclusion than in the premisses, and there is committed the fallacy of taking that absolutely, which is spoken but in part onely. 2, If these words of Paul do binde vs to a choise of meates, then it will follow, that we must not drinke wine neither, For Paul ioyneth these together: It is not good to eare flesh nor to drinke wine. Whence one of the two dooth follow; that either these words are alleaged impertinent-

ly,

ly, or that the Church of Rome doth erre in not forbidding the vse of wine. The latter our Aduersaries do not grant. Therefore needs they must grant the former.

4 If meate offend my brother, I will eate no flesh while the World standeth that I may not offend my brother, 1, Cor, 8, 13.

Ans, 1, Paul doth not speake of the popish difference of meates (wherein the vse of all flesh generally is forbidden) but of things sacrificed to idolls. Therefore it is nothing to the purpose. 2 Euen this moderating of our liberty, is it selfe a temporall precept (as appeareth Acts. 15, 29) the Popes prohibition then, seeing it is perpetuall, hath no affinity with this precept of Pauls. And seeing there be two termes in this argument, which have equiuocation in them, there arise fiue terms

5 In the Olde Testament there was alwaies a difference made of some meates, before and after the floode, and in the time of the law.

Answ, 1, These for the most part were shadows of things to come. Therfore they belong not to vs in the new Testament. 2, Then there

there was an expresse commandement of God: which wee doe not onely want in the new Testament, but wee haue also the contrary commandement of Paul, Coloss, 2, 20. &c.

6 Daniel fasted with choise of meates, Dan, 1, 8, and 10, 3.

Answ, 1, This was partly (Dan, 1, 8.) by the commandement, (Leu, 11.) partly of his owne free accord (Dan, 10. 3) and not of superstition: but it was rather a fast of sobriety and temperance, all which haue no affinity with the popish faste, especially seeing Daniel abstained also from wine: which the popish Prelates, Priests and Monkes, would be loth, I warrant you, to obserue.

7 The choise and difference of meates hath ground in scripture, Leuit, 11, Deut, 14.

Answer, 1, They were Leuiticall precepts, abrogated by God. Acts, 10, 15. By the Apostles, Act, 15, 10, 19, 20, &c. By Paul Coloss. 2, 16, 17, 20. &c, and (Heb, 13, 9.) 2. And that Leuiticall difference of meates was not in this, whether it were lawefull to eate flesh or fish: but there was difference put betweene the cleane and vncleane liuing creatures

tures. Wherefore that Leviticall difference of meates is fondly wrested to the Popish difference and choise of meates: and there be fiue termes in this argument.

8, The Apostles did forbid to eate bloud, or that which was strangled, Act. 15. 29.

Answ. 1, It was a temporall commaundement for the moderating of Christian libertie, vnto the edification of the weake; but the Popish difference and choise of meates doth not moderate, but abrogate Christian libertie, neither is it for any weake ones sake, but for obtaining of tyrannie in the Church. 2; The Apostles did not forbid them flesh at all, but bloud & that which was strangled, which many men at this day also by nature thinke abhominable to be eaten. It is nothing therfore to the purpose.

9 The Nazarites abstained from certaine meats and drinks, Numb. 6, 3.

Answ. 1. The vowe of the Nazarites did belong to a certain abstinence for one set time: but heerein it agreeth not with the Popish choise and difference of meates. 2. It was a Leviticall ceremonie, which ought to cease among Christians. 3, The law of Nazarites

did forbid the vse of wine also, which notwithstanding our Aduersaries doe retaine in their fast.

10. The Rechabites abstained from wine. Ier. 35.6.10.

Answ. 1. They did it not to merite the favour of God: but they had receaued a commandement frō their Father that they might the more easily abstaine from drunkennes & the vices, which follow drunkennes. Neither would their Father prescribe a law to others, but to his sonnes. It is then a fallacie taking that absolutely, which is spoken but in part. 2. We dispute of flesh and they answer of wine:

11. It is not read that Christ did eate flesh, but that he did eate bread and fish, &c.

Answ. 1, As if the Pascall Lambe had not beene flesh. 2. We should not therefore haue an example to imitate, if it were never so plaine, that Christ did abstaine from flesh. 3.
(3) But neither doe we reade, that Christ did eate hearbs, nuts, spices, nor that he dranke beere. All these therefore shall be inhibited Christians, if this argument follow.

12. The earth was cursed by God. Genes. 3, 17. but beasts liue of the earth: therefore there should

be

be an inhibition, that they be not eaten.

Anſ. 1 By this reaſon all fleſh at all times ſhould be forbidden. 2, That curſe is but in part, namely, that it ſhould be barren, and bring forth thornes and thiſtles. 3, So, ſhould we not eate hearbs neither, which ſpring immediatly out of the earth.

13. Becauſe fleſh is moſt nouriſhing, and bringeth forth the pricks of Concupiſcence, wee ought to abſtaine from fleſh at that time, which is appointed for the taming of our fleſh.

Anſwer. 1. Theſe are the precepts which have a ſhewe of wiſedome in will-worſhip. (Coloſſ. 2, 23) and wine ſhould be forbidden rather than fleſh; as that which inflameth men to luſt and other vices, as it is ſaid. Prou: 23, 31, 32, &c.

14. The Apoſtles faſted. Acts. 13, 2, 3. and 14. 23. And faſting is commended, Matthew. 6. 16. Marke, 9. 29. Ioel. 1. 14. Zachar. 7, 5. and 8. 19. Ionah, 3, 5, 7.

Anſwer. 1. That Chriſtians ſhould faſt in their kinde in due ſort and manner, no man denieth, but without the loſſe of Chriſtian libertie: thoſe things then are brought for arguments, which are out of cõtrouerſie. 2, But

whiles the argument is from a true manner of fasting, to the Popish hypocriticall manner of fasting, there arise foure termes. For the fasting of the Apostles did not consist in the difference of meates: but they that fasted in the old Testament, abstained frō all meate, and drinke a whole day vntill evening: Such a fast the Popish Priests and Monkes will never be perswaded to practise.

(2) *Error.*

Whereas in the Church of God it is left at libertie for any man to fast at any fit time: yet the Papists are so bound to their fastes by lawes at sette times, that he may incurre the danger of his head, who shall breake his fast at those times. Which also is repugnant to Christian liberty.

(3) Let nō man condemne you in meate or drinke, or in respect of an holy day, or of the new Moone, or of the Sabbath dayes. Colos. 2, *16.*

(3) *Error.*

The Papists teach that fasting hath the nature of a merite, and that it is a satisfaction for actuall sins and punishments. This is repugnant to the doctrine of the merite and one only satisfaction of our Saviour

Saviour, and to the article of Iustification, as was declared in his proper place.

Contrariwise our Aduersaries do dispute.

1, The Ninivites and others haue by fasting obtained a mitigation of punishments: therefore fasting is meritorious.

Ans. 1: They that obtained the spirituall grace of God obtained it by faith: for without faith no man can please God (Heb. 11. 6.) 2, And whereas others obtained a mitigating or deferring of temporal punishments, it belongeth not to this disputation, wherein the question is not of temporall grace, but of the grace of iustification. So the wicked King Ahab, by fasting and humbling himself in sackcloath, obtained the deferring of temporall evils, but escaped not eternall punishments. 1, King. 21, 29.

(4) *Error.*

Heerein the Papists erre also, that of a wrong zeale they thrust vpon the Church, the fast of Lent without any authoritie from God.

Contrariwise our Aduersaries doe reason.

1. Christ fasted forty dayes, Matth. 4, 2. but every action of Christ is our instruction; therefore &c.

Anſ. 1. This faſt was miraculous, neither is there any thing in it, which agreeth with the Popiſh faſt. But and if every action of Chriſt be our inſtruction, then we muſt worke miracles too. 2. We ſhould alſo in like manner abſtaine 40 daies altogether from all meate. 3, We haue no commandement, to imitate this fact of Chriſt. 4. And, if we muſt imitate every action of Chriſt in particular, then wee ſhould with a whip ſcourge the Popiſh Merchants of holy things out of the temples. But woe to the Pope with his Simoniacal mates, if this dealing ſhould be vſed.

2. Moſes and Elias faſted 40 daies.

Anſ. 1, If their example ſhould bind others to imitate them, then the faſt of Lent ſhould haue beene inſtituted in the olde Teſtament alſo: which ſeeing it was not done, the vanitie of this argument is apparent. 2, Both their faſtes were miraculous and vnimitable.

3, Lent faſt is the tithing of the daies of the yeare; Therefore it was well ordained of the Church.

Anſ. Theſe be fictions of idle braines, without the word of God. Will-worſhips therefore

fore to be condemned.

4. The Canons of the Apostles doe commend the fast of Lent.

Ans. 1, They be counterfait Canons: which our Aduersaries themselues dare not altogether denie, vnlesse they they be without both iudgement and shame. 2, There are many things in those Canons, which the Papists themselues at this day doe reiect.

(5) *Error.*

He that violateth the law of fasting or of Lent, is sorer punished amongst our Aduersaries, than he that transgresseth the law of God.

Why doe yee transgresse the commandement of God, for or by your tradition? Mat. 15, 3.

(6) *Error.*

There are many mockeries in this Popish Lent fast.

They permit most delicate fishes to bee eaten, which are more dainty than any beefe or veale: such as are Pikes, Sea-pikes, Salmonds, Giltheads, Gudgions, Lampreyes, Eeles, Oysters, &c. These meates may bee, and vse to bee daynties manie times, in the more costlie banquettes of rich men, (1)

men, or perhaps of noble personages. It is a fit course forsooth to tame the flesh by dainties.

(2) In the meane while they refraine not from wine, but reserue the strongest wine for Lent time; taming the flesh, if it please you, with strong wine, according to that of the Proverbs Prou. 23, 31, 33.

(3) That the hypocrites may seeme to fast till evening, they sing their Euensong at dinner time, that afterward they may freely banquet and take their repast: as if God did not know the houre of the day, but by their service and singing.

(4) In the evening they make a Collation (so they call it) with divers delicate sawces, confections, spices, almonds, and wine: and in the mean time they beare the world in hand, that they fast notably.

(5) They sell Indulgences for money, to eate butter, flesh, egges, white meates, &c. in Lent time; committing Simonie, and making way for advauntage and gaine by fastes.

The

The iudgment of the holy Ghoſt of ſuch manner of Faſtes.

Crye aloude, ſpare not: lifte thy voice like a Trumpet, and ſhewe my people their tranſgreſſion, and to the houſe of Iacob their ſinnes. Yet they ſeeke me dayly, and will know my wayes, euen as a nation, that did righteouſly, and had not forſaken the ſtatutes of their God: they aske of me the ordinances of iuſtice: they will drawe neere vnto God, ſaying wherefore haue we faſted, and thou ſeeſt it not? &c. Is it ſuch a faſt that I haue choſen, that a man ſhould afflict his ſoule for a day, and to bow downe his head as a bulruſh, and to lye downe in ſackcloth & aſhes? wilt thou call this a faſting, or an acceptable day to the Lord? Is not this the faſting, that I haue choſen, to looſe the bands of wickedneſſe, &c. Iſay, 58. 1, 2, &c. (1)

When ye faſt, looke not ſowre as the hypocrites: for they disfigure their faces, that they might ſeeme to men to faſt. Verely, I ſay vnto you, they haue their rewarde, Matth. 6, 16. (2)

Bodily

(3) Bodily exercise profiteth little, 1, Tim, 4, 8. Where Paul doth not speake of the exercises of the body vndertaken for healths sake: but of abstinence from those things, which are in themselues left free and indifferent: and such exercises he maketh no great reckoning of.

A Popish shifte.

The Pope doth not say, that meates are euill. Therefore the place of Paul. (1, Tim, 4, 1, 3.) belongeth not to him.

Answ. 1. Neither dooth Paul say, that erroneous spirits shall say that meats are euill, but that they shall bring in an abstinence frō certaine meates, vnder what pretense of Religion soeuer it bee done. 2. And the place (Coloss, 2, 20, &c) which we cited, is more cleare, than that it can bee shifted off. The Pope therefore remaineth a Doctor, that teacheth the doctrine of deuils.

CHAP.

CHAP. 23.

Of Repentance.

WHereas the Pope of Rome hath thruſt, his errours into the article of Repentance alſo, wee will likewiſe briefely propoſe them.

(1) *Error.*

Contrition (which otherwiſe neither ought, nor can be excluded from repentance) is required by our Aduerſaries not ſimply in Repentance, but they teach that ſinnes are blotted out and ſatisfied for, by contrition, which wee aſcribe to Chriſt alone (who was wounded for our tranſgreſſions, Iſa, 53, 5) according as the Scripture teacheth vs, as hath beene ſufficiently declared in the article of Iuſtification: and the ſayings of Scripture, Acts, 4, 12. 1, Ioh, 1, 7. & 2, 1, 2. doe witneſſe.

(2) *Errour.*

They appoint a certaine meaſure to contrition, and do teach that vnleſſe it be ſufficient, there is no remiſſion of ſinnes granted. We reiect this doctrine of ſufficient contrition.

Becauſe

(1) Becauſe it breedeth a perpetuall doubting of the remiſſion of ſinnes; the repentant ſinner being alwaies in ſuſpenſe, and neuer knowing, whether he be ſo contrite and ſorrowfull, as the meaſure of his ſins do require; & therfore will alwaies be in doubt and anxiety, whether his ſinns be forgiuen.

(2) Neither can his Confeſſor free him from this doubt. For how ſhall he know certainly, that the penitent mans contrition is ſufficient, for the greatnes and multitude of his ſinnes? And ſo at length he ſhould thruſt his penitent into the depth of deſperation, becauſe he ſendeth him to his owne ſufficient contrition, and not to the *all-ſufficient ſatisfaction of Chriſt.*

(3) By this doctrine of ſufficient contrition the ſoule of mā is led to a thing ſimply impoſſible For how is contrition for all ſins, poſſible, ſeeing the knowledge of all and euery ſin in particular, (not only contrition for them) is impoſſible and vnknowen vnto vs?

1, Who can vnderſtand his faults? cleanſe me from my ſecret faults, Pſal, 19, 12.

2, Thou haſt ſet our ſecret ſins in the light of thy countenance, Pſal. 90, 8.

(3) *Error*

(3) *Error.*

They require satisfaction in their repentance or penance, not the satisfaction of Christ, but their owne, which the priest receiuing confession must lay vpon him that confesseth, that heereby satisfaction may be made to God by the sinner for his sinne. Which same also cannot stand with the one alone satisfaction of Iesus Christ, nor with the article of free iustification; nor with the imperfection of our good works. Add heereto, that those workes of satisfaction, are for the most part works of their owne deuising, which for that very respect are hatefull to God. Which seeing they haue beene sufficiently handled before in their proper place, it is not needefull now to repeate the same: Let it suffice onely to note and reckon vp their errours. The explication thereof the Reader shall finde before in their due place.

(4) *Error.*

In reckoning the parts of repentance they omit faith, and take awaie as it were the soule or life of true Repentance.

For Contrition without faith is desperation, as wee are taught by the most woefull examples of Cain and Iudas Iscariot. (1)

Whatsoeuer is not of faith is sinn. Rom. 14. 23. Therefore Repentance without faith (2)

cannot

cannot please God, that sinnes may be forgiuen.

Repentance without faith profited Esau nothing, Heb, 12,17.

(5) *Errour.*

Mens Consciences also with our Aduersaries are most miserably tormented, while they driue them that confesse to a particular rehearsing of all and euery of their sinnes, and that with euery circumstance of the facte (fondly affirming that this same particular confession is meritorious by reason of the shame that is ioyned with it) which vexing of mens consciences in the Church of God, is not to be borne with, for these reasons.

(1) Because it hath no precept nor example of Christ or his Apostles.

(2) Such auricular confession (as they call it) hath no promise of grace in the Word of God.

(3) The Gospell is turned into the law, whiles the desert of remission of sinnes is placed in the reckoning vp of offences (as it were out of the tables of the law.)

(4) The Conscience is brought into perpetuall doubting, and at length into desperation,

on, while a man feareth leſt he haue forgotten ſome of his ſinnes, or leſt he haue not rehearſed his ſinnes with all circumſtances neceſſarie, to the remiſſion of his ſinnes. And therfore he muſt alwaies doubt of the remiſſion of his ſins: which how terrible a torme̅t of Conſcience it is, men of conſcience may eaſily iudge. Hence it came to paſſe, that ſuperſtitious men in Popery, coulde ſcarſe euer make anie end of confeſſing, and yet ſtill there aroſe new prickes of conſcience.

(5)

Againe mens workes, which cannot ſtand in Gods iudgment, are placed in the roome of Chriſts ſatisfaction and the free forgiueneſſe of ſinns, whiles ſuch confeſſion is made meritorious.

(6)

The doubtfull conſcience is driuen to an impoſſibility, as before was cited out of Pſal. 19, 12. & 90. 8.

Contrariwiſe our Aduerſaries do diſpute.

1 In the Primitiue Church publike confeſſion of ſinnes by circumſtances was required.

Anſwere, 1, It was a part of eccleſiaſticall diſcipline, which was woont to be performed before the whole Church by ſuch perſons

persons as had grieuously fallen, before the Church had any Christian Magistrates. But that popish auricular confession was vnknowen to all antiquity. There are therefore foure termes.

2 God exercised priuate confession in Adam, when he sayd, Adam, where art thou? & in Cain, when hee asked, where is Abel thy brother? Gen, 3, 9, & 4, 9.

(c) Answ. 1. Those places prooue nothing lesse. For Neither did Adam nor Cain reckon vp their sinnes, but endeuour to cloke them. But to preach to the impenitent the acknowledging of their sinnes, & to receiue (d) confession in the eare, are things very far different. 2. Neither did either Adam or Cain deserue anie thing by that confession which was with much a doe wrunge from them. For Caine despaired, and Adam believing on the promised seede of the woman, was saued by faith. not by the confession of his sinne. The Argument then hangeth not together.

3 Hee

3, Hee that hideth his ſinnes, ſhall not proſper: but hee that confeſſeth and forſaketh them, ſhall haue mercy. Prou. 28, 13. When I held my tongue, my bones cõſumed. Pſal. 32, 3. If we acknowledge our ſinnes, &c. 1. Ioh. 1, 9. therefore Auricular confeſſion is grounded on the Scripture.

Anſ, 1. Seeing there is not one onely manner of confeſſion, but diuers, they argue from that which is ſpoken indefinitely to the ſame taken definitely, & from a particular as from an vniverſall: for there is a confeſſion before God; there is a generall confeſſion, there is a particular, before the Miniſters, before the Church, before our brethren, whom we haue offended, &c. All theſe things our Aduerſaries do fondly confound together.

4. The Iewes were baptized of Iohn and confeſſed their ſinnes; therefore he ſpeaketh of Auricular confeſſion. Math. 3, 6:

Anſwer. 1, There is more in the concluſion than in the Premiſſes: for it followeth not; they confeſſed themſelues to be ſinners: therfore they confeſſed every one of their ſinnes on the Popiſh manner. 2, The text ſaith, that Ieruſalem & all Iurie, & all the region about Iordan went out vnto Iohn, &c. of how much time then, and how many tenne yeares had

Iohn neede of, if hee would haue heard the particular and secret enumeration of all and every their sinnes: nothing therefore followeth.

5. Christ saith: Whosesoever sinnes yee remit, they are remitted vnto them: and whosesoevers sinnes yee retaine, they are retained. Ioh. 20, 23. That it may therefore bee knowne what sinnes ought to be retained, what not; it is needfull there should be a particular enumeration of them.

Answ. 1. There is more in the conclusion than in the Premisses: for sinnes may bee remitted to them, which confesse themselues to be sinners, & seriously to repent. Although there be made no particular enumeration of all sinnes, yet wee keepe a good custome in * our Churches, thinking it meete, that the Minister, before he giveth absolution, should try whether hee that confesseth, vnderstand the doctrine of the acknowledgement of sin, of Redemption, of Grace, and Iustification, &c. But that this should be done by that auricular circumstantiall enumeration of sinnes, there is no whit contained in Christs wotds. Now as concerning retaining of sinnes, that belongeth to impenitent sinners: but we may

* The churches of Germanie.

not

not practise it vpon them that confesse their sinnes. What needeth then for this retaining of sinnes, any enumeration of sinnes, in them, to whom Christ biddeth vs apply the key of loosing? 2, Against the Popish auricular confession we haue an example of Peter, who having heard the generall and devout confession of the sinnes of the Iewes, did not seeke after particulars any more, but gaue vnto them Absolution & Baptisme. Act. 2, 38, 41.

6. Christ saith to the Leaper: goe, shew thy selfe vnto the Priest. Matth. 8, 4. therefore hee biddeth him confesse his sinnes to a Priest.

Ans. 1. There is not any sillable in the text concerning any manner of confession. It is then a rope of sand. 2, The cause of sending him to the Priest was not any confession, but for a witnesse vnto them, that they might not be able afterward to denie or cavill at Christs miracles. 3, And at that time, by the custome and commaundement of the law of Moses, the iudging of leaprous persons belonged to the Priests: which at this day is committed to Physitians. Heere then is a fallacie taking that for the cause, which is not the cause.

7. As the Chirurgion ought first to viewe and

searcheth the wounds, that hee may apply necessarie plaisters: so it is needfull that the Priest take a particular view of the wounds of conscience, before he giue absolution.

Ans: 1, Similitudes proue nothing. 2, Here is great difference & vnlikenes: for it is needfull that the Surgeon doe looke vppon the wounds, because hee ought to apply severall plaisters according to the diversitie of the wounds: neither are all plaisters fit for all diseases, which in spirituall wounds of conscience is not so: for there all and every disease is cured with one & the same plaister, to wit, the bloud of the sonne of God: 1, Ioh: 1, 7, and 2, 2.

8. He that desireth absolution, may deceaue the Minister, therfore auricular confession is better.

Answ. 1, And hee that confesseth may deceaue the Priest in auricular confession: for who can assure the Priest, that he that confesseth, hath kept back nothing, or that he hath not tolde some vntruth in the circumstances. 2, This evill ought to be met withall, not by auricular confession, but by a graue & serious admonition: namely that God searcheth the hearts of all men, and though the Ministers,

his

his Messengers be deceaued, yet that he cannot be deceaved, who will inflict most grieuous punishments vpon the vnrepentant.

9. Acknowledge your sinnes one to another. Iam. 5, 16.

Ans: 1. It is an argument from a particular, as if it were an vniuersall: for it doth not follow that Iames doth not speake heere of any other kinde of confession, but of that auricular. 2, He saith, Confesse one to another: he doth not therefore speake of auricular confession before a Priest, but of a mutuall confession of them, who haue beene offended one by another. And it is all one with that of Christ, concerning reconciling our selues with our brother offended. Matth. 5, 23, 24. Heere are therefore foure termes, and ropes of sande, as are almost all our Aduersaries arguments.

The Conclusion.

The godly & intelligent Reader will mervaile perhaps, that our Adversaries, the plaisterers over of Popish errors, are not afraide to bring to light with such earnestnes, such trifles for the defence of Popish errours, and that in so great light of the Gospel and such a

learned age. But he wil ceaſe to mervaile, if he ſhall cõſider with himſelf, that the Papiſts for meer want of good arguments are driven to that neceſſitie, that whiles they cannot reſiſt the heavenly truth, whatſoever coms in their way, (how abſurd ſoever it be) that they lay hold on for a dart, and throw it againſt the doctrine of the Goſpell. And that befalleth them, which Virgil writeth: *Furor arma miniſtrat*: Furie findeth out weapons. The Lord bring againe to a right minde ſo many of our Aduerſaries, as haue not ſinned vnto death, *Amen*.

FINIS.